

IN 46204

INDIANAPOLIS
140 N SENATE
IN ST LIB NEWS SEC

#011100EG #000 WPCOI

*****5-DIGIT 46204

The Indiana Jewish

POST-OPINION

Volume 56, Number 10 ▼ November 19, 1989 ▼ 1 Kislev 5750 ▼ 60¢



©DG 1989

HANUKKAH

gift guide

Kindling the Hanukkah lights

The main feature of the celebration of Hanukkah is the kindling of lights on the eight successive nights of the holiday. It is curious that this one universal ceremonial act has in fact nothing to do with the historical origins of Hanukkah. When we were children we were told that when Judah and his men rededicated the

Temple and were about to kindle the menorah, they found buried in debris left by Antiochus a small curse of unfanned oil which had been closed with the seal of the high priest and hidden away in the days of the Prophet Samuel. Samuel, who anointed Saul as first king of Israel, had been endowed in Jewish folklore with the ability

to bring on rain through the saintliness of his prayers and his life. It is no surprise, then, that the tiny vessel of oil which the Maccabees "found" and which contained only enough oil for one day, should miraculously burn for eight days until new clean oil was obtained. Thus the miracle of the oil often becomes the explanation for the holiday and for its duration of eight days. This is a lovely legend, but by the time we have come to understand the struggle between Hellenism and Hebraism, with the ultimate victory of the Maccabees as the basis for the holiday, we know as we kindle the Hanukkah lights that the miracle of the oil is a poetic substitution for the miracle of Jewish survival. The flames reflect the glow of religious freedom the Maccabees fought for.

Since their earliest history the Jews have identified light with holiness and the Divine Presence and have

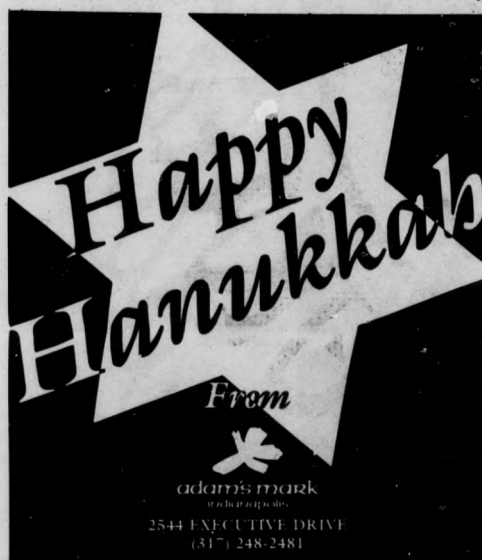
ritualized its use in the celebration of major holidays and events in the cycle of life. The kindling of lights both initiates and terminates the Sabbath. Passover, Shavuot, Rosh Hashanah, Yom Kippur, Sukkot, and Shemini Atzeret are all begun with the kindling of light. Twenty-four-hour candles are burned for the first seven days after the death of a family member, on the anniversary of his or her death, and again to honor his or her memory on Yom Kippur. Every synagogue has a Ner Tamid (an Eternal Light) near the Ark of the Law. Lighting fires at Hanukkah time may have come about within the framework of the ancient internal history of symbolic use of sacramental fire. Lighting flames provided a subtle soul-stirring ritual necessary to perpetuate the holiday's religious meaning, and symbolize that it was more than a military victory. So for all these

hundreds of years we have kindled the Hanukkah lights, grateful for a miracle as multifaceted as the flame.

Two different lamps are used in the Hanukkah celebration. The seven-branched menorah is tree-like in form and symbolically combines heavenly light and earthly strength. Both because of the nature of the holiday and because it is forbidden to reproduce the Temple menorah, the hanukkiah (a nine branched lamp) followed its own course of development, again a symbol of a tree of life aglow with divine light. Today the word "menorah" is often used as a general term to identify either lamp.


No matter what form a Hanukkah lamp may take, it is essential that the flames remain separate and not blend to resemble a pagan bonfire. Since no single day of Hanukkah is more important than any other, traditional

Continued on page 5



Happy Hanukkah

From



adam's mark
menorahs

2544 EXECUTIVE DRIVE
(317) 248-2481



ONE PERSON'S
DREAM IS ANOTHER'S
REALITY.

WOODMONT LUXURY CONDOMINIUMS

Meridian at Arden Drive.

Woodmont, Inc. Aaron Cohen, President

Sales by J.B. Cohen Realty Corp.

317-254-0444 Brokers Welcome.

Ritzy Bitz

ladies resale boutique

Pre-owned
designer and
better
ladies
clothing.

Mon.-Sat.
10 a.m.-6 p.m.
Thurs. till 7 p.m.

Consignments
by appointment



842-5211

6913 Lake Plaza Drive
(71st St. & State Road 37)
Indianapolis, IN 46220

In the Lakewood Village Shoppes

**YOUR FRIENDS AT LAZARUS
WISH YOU AND YOURS A**



**AND HOPE 1990 BRINGS YOU
ALL THE VERY BEST!**

LAZARUS

HANUKKAH *gift guide*

The story of Hanukkah

Hanukkah, also known as the Feast of Lights and the Festival of Dedication, is a midwinter holiday commemorating the victory of the Maccabees — Mattathias, his five sons, and their adherents — over the

Syrian-Greeks, or Seleucids, in 164 B.C.E. The Syrian-Greeks had desecrated the Temple in Jerusalem, and when the triumphant Jews wrested it away from them, the Jews cleansed it and rededicated it. The altar that had been defiled was demolished and a new one was built. Judah then made new holy vessels (among them a candelabrum, an altar for incense, a table, and curtains) and set the 25th day of Kislev as the date for the rededication of the Temple. The day coincided with the third anniversary of the proclamation of the

Continued on next page



Dodd's Town House

A HERITAGE OF FAMILY DINING

REMODELED & REOPENED ON NOV. 1
NOW OPEN FOR LUNCH, Tues thru Fri. 11-2
Dinner Tues. thru Sat. 5-9 p.m.
Sunday 11-8
BRUNCH ON SUNDAY
 Full Service Custom Catering • Banquet Room Available
 5694 North Meridian Street • 257-1872

*When the occasion calls for something
 Special, Call on...*

MARSH



Holiday Fruit Baskets ... \$9⁹⁹

Hoosier Beef Stick \$3⁹⁹

Fruit Cakes ... IN ASSORTED SIZES...PRICED FROM \$3³⁹

Holiday Gift Packs ... A LARGE SELECTION ... \$7⁹⁹

Gift Certificates In Denominations **\$5 • \$10 • \$20**
 (Gift Certificates are also Available for Products ... Ask at Store Office)

*Holiday Entertaining is our
 Speciality*

**AT THE MARSH DELICATESSEN
 WHEN YOU ARE READY FOR YOUR
 PARTY, SO ARE WE WITH...**

- A WIDE SELECTION OF PARTY TRAYS
- BLUECHEESE CHEDDAR PORTWINE, SPANISH CHEESE BALLS

• Tea Sandwiches, Party Loaves, Vegetable Trays With Dip, and other Ready to Serve Foods Attractively Priced At a Dollar Per Person And Up.



Quayle to speak at YU dinner

NEW YORK — Vice President Dan Quayle will deliver the convocation address at the 65th annual Hanukkah dinner

and convocation of Yeshiva University. The event will be held Sunday, Dec. 10 at the Waldorf-Astoria.



SHIMP OPTICAL CORPORATION
 932 S. MERIDIAN ST.
 INDIANAPOLIS, IN • 317 636-4448
 20% OFF DISCOUNT • Expires 12/30/89
 Dr. Mark Habig, Optometrist



M-S ARONSTAM
 Contemporary Fine Jewels

Nora Corners • 1502 East 86th Street

Indianapolis, Indiana 46240 • 317-843-1188

Let them know your gift is special... say it with a Hanukkah design from Hallmark.



Featuring Hanukkah Greeting Cards

COMMUNITY EWSCENTERS

Books • Magazines • Cards • Gifts

Nora Corners • 86th & Westfield

844-4660

Mon.-Sat. 8-9 • Sun. 8-6

The story of Hanukkah

Continued from prev. page
restrictive edicts of Antiochus Epiphanes in which he had decreed that idolatrous sacrifices should be offered on a platform erected upon the altar. The legend is told that when the Maccabees went to light the Temple candelabrum (which was composed

of seven iron spits covered with zinc, since the Temple candelabrum had been defiled by the Greeks and could not be used), only enough oil to keep it aglow for one day was found.

But miraculously the oil lasted for eight days.

Since that time Hanukkah has been

observed by kindling light for eight successive days. Portions of the Torah are read in the synagogue each day of the holiday, as well as Psalms 113-118, which are hymns of praise, the prayer Al Ha-Nissim, which tells the Hanukkah story, is also recited. Work, however, continues more or less as usual, except in a few communities where women rest while the candles are burning.

Hanukkah lights

Continued from page 2
Hanukkah lamps are designed so that all of the lights are on the same level. Only the shamash may be higher.

Originally the lights were kindled in the streets outside the house, supposedly because Antiochus had forced the people to have pagan altars in front of their homes and so having Hanukkah lights there obliterated the former profanation. Having the lights outside also served to proclaim the miracle. Their exposure to the inclement weather must have made it necessary to enclose them in some sort of lantern. The custom then grew up of hanging the lamp on the entrance doorpost, opposite the mezuzah. In that way it would be shielded from weather but still proclaim the

commemorated events. If a person lives in the upper story of a building, the precept is fulfilled by placing the lamp in a window. This is now the custom common even among those with easy access to front entrances. In times of persecution or danger the lamp can be placed on an interior table away from the gaze of hostile parties.

The candles can be lit any time after sunset; a good time to do so is immediately before sitting down to dinner, when the entire family is gathered. One candle is lit the first night, and blessings are recited. The second night two candles are lit, and a blessing recited, and so forth. By the eighth night all the candles are lit. In this manner, the gladness and joy of the holiday increase with each succeeding day.



Enhance the art of giving
with a gift basket of hand-selected
fruits, cheeses and other gourmet treats by

Buona Ciba

317 844-8359

P.O. Box 217 • Carmel, IN 46032

Delivery available in the USA

**The Indiana
Jewish Post & Opinion
USPS 262-180**

Published weekly by
The Spokesman Co. Inc.

60¢ per copy
\$29 per year

Editor

Sarah Baker

Advertising

Barb Lemaster

All communications involving editorial material should be addressed to P.O. Box 449097, Indianapolis, IN 46202, 317 927-7800. All circulation correspondence should be addressed to Jewish Post and Opinion, Subscription Department, P. O. Box 879, Farmingdale, NY 11737.

Changes of address and other circulation problems are handled by mail only. Please enclose a recent label from your copy of the paper showing your name and address.

All publicity must be in the office of the Indiana Jewish Post and Opinion by Wednesday, the week before publication. No publicity can be taken over the phone. Publicity photos just be in the office by Thursday the week before publication.


Known office of publication, 2120 N. Meridian St., Indianapolis, IN 46202. Second class postage paid at Indianapolis, Indiana. Postmaster: Send address changes to Jewish Post and Opinion, Subscription Department, P.O. Box 879, Farmingdale, NY 11737.



**DARRYL'S
ON THE CIRCLE**

Featuring Steak and Seafood in a Casual
Intimate Atmosphere
Serving lunch and dinner
Close to Market Square Arena
Darryl Poe, Proprietor
51 Monument Circle
Indianapolis, Indiana 46204
317 636 4444

Happy Hanukkah from



at W. 86th and Township Line Rd.

- ◆ We feature a Kosher deli section for your holiday party trays!
- ◆ Check out our Holiday gift baskets!
- ◆ See us for ALL your Kosher food needs!

For more information, call
Terry Kovach, Consumer Advisor at
872-4699

Pick Your Price Sale

**Yes!!!
You Pick Your Own Price
for Gifts!!**

Pick from our Discount Chips
BEFORE You Pay

Gifts With



Now Under New Ownership

Save
10-20-50-70
and Yes
up to 100% OFF

**This SALE is
Unprecedented
ANYWHERE!!!**

8553 N Ditch Road
Greenbriar Shoppes
255-6066

Offer Expires 12/8/89

For surgeon, responsibilities do not lead to regrets

By SARAH BAKER

Though Doctor Kenneth Glasser is soft-spoken, such an asset can only strengthen his success as a healer. But the quiet voice does not conceal the negatives of doctoring. Glasser speaks honestly about the pros and cons of life as a cardio vascular-thoracic surgeon. The doc-

tor, who joined the staff at St. Vincent Hospital in 1977, specializes in by-pass procedures and heart-reconstruction. He is one of nine such surgeons.

"It's no longer Marcus Welby. He didn't get dirty, he didn't stay up all night and he never billed anyone,"

said Glasser who despite the disadvantages has never regretted his career choice.

"Now that I'm middle-aged, some say, 'You've done everything. Now what?' But I find every day a new experience. It's a challenge to go against the unknown," said Glasser.

Glasser's education included three years of undergraduate work at Emory University before entering medical school at the University of Miami. He is a native of Florida and completed his medical training in the state. Glasser spent two years in the army. One of the years he served as commander of the 23rd American Medical Battalion.

"Being overseas during the Vietnam War is not an experience I would want my child -- or anyone to go through. We were war babies and didn't come back as heroes," said the doctor who "picked up" where he left off and married, moved to Zionsville and joined Indianapolis Hebrew Congregation when he accepted his position with St. Vincent Hospital.

As a surgeon, his responsi-



Dr. Kenneth Glasser

bilities extend beyond the operating room. He diagnoses a problem, determines a method of treatment and completes the treatment.

"After an operation, for the most part, people are very grateful. I want to say to them when I am thanked

that such gratitude is not necessary. My sense of being is rewarded by seeing the patient alive and recovering," Glasser said.

The developing physician/patient relationship pleases Glasser.

Continued on page 8

**SHOPPING
SPREES by DIANE**

Enjoy a day of pampered indulgence driven by limousine touring one-of-a-kind boutiques and shops. This is not a mall tour. Our goal is to acquaint you with shops in outlying areas that may be overlooked by the casual or out-of-town shopper. A luncheon with a complimentary glass of wine is also included in your tour.

- Holiday Shopping
- Employment/Client Rewards & Incentives
- Gift Certificates
- Secretaries
- Office Staff
- Spouses
- Friends
- Relatives
- Social Groups and Clubs

Groups of 6 preferred, special arrangements can be made for groups of 3.

Call Diane to arrange your Shopping Spree

Personalized Tours (317) 255-2459

Your Reception Shouldn't Be Less Than Perfect

THIS IS A DAY IN YOUR LIFE WHEN YOU DESERVE TO BE CATERED TO. So choose the same fine food and service you've come to expect from one of Indy's finest restaurants. The Common Market will make your reception memorable for all the right reasons.

- Our staff will work with you to create a truly unique menu, from distinctive Hors d'Oeuvres, to beautiful buffets, to the most elegant sit down dinners.
- Our services are not limited to just the menu! Naturally, our staff is available to help you with any of your other needs. We can provide appropriate entertainment, should you wish. Our fine professional service will be one more reflection of your good taste.

IT'S YOUR DAY. SO WHY MAKE IT ANYTHING LESS THAN PERFECT?

the
Common Market

a cafe bistro

Definitely "Food For Thought, Inc."

1300 East 86th Street, Indianapolis, IN 46240 • 317 844-8811 • FAX 317 846-7348



Ladies Designer
Apparel

1150 West 86th Street

Cricket Tree Plaza

317.844.4233

Mon-Sat. 10 a.m.-6 p.m.

UOHC to promote understanding

Everyone is welcome to participate in the United Orthodox Hebrew Congregation adult education program. Call the shul office for registration information at 253-4591.

"Bible study class" will highlight the weekly Torah portion. Rabbi Rosenbaum will teach this class every Shabbos afternoon one hour before mincha services beginning Dec. 2.

"Understanding the Siddur (the prayerbook)" which will explore the meaning of the central prayers of Jewish liturgy. Rabbi Rosenbaum will teach this class from 7:30 to 8:30 p.m. eight Monday evenings beginning Dec. 4 through Jan. 29.

"Jewish calendar," which is an overview of holidays and events of the lunar year with emphasis on laws and customs. This class will be given by the Rebbezen from 7:30 to 8:30 p.m. eight Monday evenings from Dec. 4 through Jan.

29, 1990.

"Conversational Hebrew" will be geared to the level of the students who attend. The class will be given by the Rabbi and the Rebbezen eight Wednesday mornings from 10:30 to 11:30 a.m. from Dec. 6 through Jan. 31.

"Jewish Sexuality" will emphasize understanding the Torah perspective on love, marriage and sexuality. This class will be conducted by the Rebbezen from 7:30 to 8:30 p.m. eight Wednesday evenings from Dec. 6 through Jan. 31.

"Gourmet Kosher Cooking Class" will be conducted by the Rebbezen. Explore a wide range of international cuisine while observing kosher laws. Students will taste what they prepare. This class will be held for eight Tuesday morning sessions from 10 a.m. to 12:30 p.m.

Class meetings which fall during Hanukkah are excluded.

Oranges, grapefruit to profit Academy

The Hebrew Academy PTA is offering oranges and grapefruit to arrive just in time for the holidays.

The sale includes boxes of Hamlin Oranges and Ruby Red Grapefruit from Texas. A small box of oranges (40-50 oranges) or grapefruit (18-24 grapefruit) costs \$11.50. A large box of oranges (80-100 oranges) or grapefruit (36-48 grapefruit) costs \$16.50. Fruit should keep four to six weeks if stored in a cool place.

To place an order please call either Margie at 846-2772, or Ilene at 876-1255. All orders must be received by Wednesday, Dec. 6. Delivery date for the fruit should be Thursday, Dec. 14. Orders should be picked up between 1-5 p.m. at The Hebrew Academy.

All profits from the sale will benefit the children of The Hebrew Academy.

Emigré Soviet pianist to play at IHC

Pianist Gregory Baranovsky will perform Sunday, Dec. 10, at 7 p.m. at Indianapolis Hebrew Congregation.

Baranovsky, well-known Russian concert pianist, is very excited about what he calls his "debut in the Great Land USA!" He was graduated with highest honors from the Music Academy of Minsk, Russia, in 1977 and has performed in his own concerts in Moscow, Leningrad, Kiev and Minsk. Since 1980, he has also been playing his own compositions and has been featured in numerous television and radio performances. The program will include selections from Haydn, Paganini, Liszt, Shostakovich, Brubeck, Carmichael, Ellington, Gorrell and Peterson, as well as one of his own compositions.

Baranovsky and his wife, Diana, arrived in Indianapolis in late September and are adjusting to a new life and language.

In addition, the program will include brief discussions regarding the couple's experiences in the USSR.

The performance is open to the community and is free of charge.

Reception to honor Rosenbaum at UOHC

Rabbi Don Rosenbaum and his wife, Cookie, of the United Orthodox Hebrew Congregation will be honored at a reception on Sunday, Dec. 10 between 2 p.m. and 5 p.m. at the synagogue. The Rosen-

baums have been with the synagogue since the High Holy Days. The entire community is invited to attend the occasion, and to welcome the Rosenbaums to Indianapolis.

Chagall and Agom highlight exhibit

The Jewish Community Center's Gallery will display an art show by "Art Impressions," located in the Fashion Mall. Exhibits include ceramics by Ruth, Agamographs by Agam and prints by Tobiasse and Chagall.

The opening reception will be held on Sunday, Dec. 3 from 2 to 4 p.m.

The show will continue through Dec. 30. Please phone 251-9467 for gallery hours.

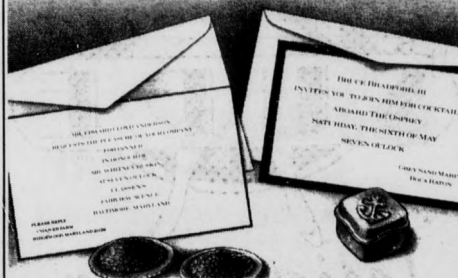
We're as famous for our invitations as some people are for their parties.

A Crane invitation is a written promise that your party will be an event to remember. It tells your guests that the wine will be vintage, the food superb, the company exhilarating.

The exemplary tastefulness and exquisite touch of our Crane invitations go hand in hand with the best of everything.

Choose Crane invitations and your party will be the talk of the town. Even before you receive a single RSVP.

Crane
We've been taking your words seriously since 1801.



William Ernest Brown

LUXURY STATIONERY AND INVITATIONS

TEN NORTH MAIN STREET

ZIONSVILLE, IN 46077

317 873-2208

COURTYARD COTTAGE



Pure Silk by Andre's

North Willow Mall
86th & Township Line Rd.
317 872-5223



"A COLLECTOR'S DREAM"

Christmas comes but once during the course of a year. Bringing thoughts of those we hold dear. At The Collector's Gallery you'll find treasures that are all one of a kind.

Artwork refreshingly unequalled. Individual expressions with many lasting impressions.

Western and Southwestern art adorn the walls. Keepsakes enjoyed by one and all.

For him for her you'll truly find gifts that will last for a lifetime.

Come one, come all to the Collector's Gallery. Keystone at the Crossing at the Fashion Mall.

If your heart desires something unique, the Collector's Gallery is the place to seek.

the
Collector's
gallery

FASHION MALL
8702
KEYSTONE CROSSING
848-4422

ONE OF A KIND
FINE ART
LIMITED EDITIONS

GLASS • WOOD • BRONZE
PERFUME BOTTLES • POTTERY
PORCELAIN • PAPERWEIGHTS
ARTISTIC JEWELRY

Bargains Unlimited supports community

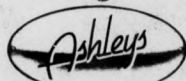
The National Council of Jewish Women's resale shop, Bargains Unlimited, reopened for business after the finish of a very successful Collector's Choice.

The shop, located at 4435 North Keystone opened Tuesday, Nov. 28. Regular hours

are Tuesday through Saturday, 10 a.m. to 5 p.m.

The proceeds from Bargains Unlimited support local community service projects sponsored by the Indianapolis Section of the National Council of Jewish Women.

Where everyone
who's anyone
is brunching these days



OMNI INDIANAPOLIS NORTH HOTEL
8181 N. Shadeland ave., Indianapolis 46250

Now serving brunch each Sunday from 10:30 a.m.-2:30 p.m.
Reservations requested



Jamille's

JEWELRY STUDIO



20.5 Ct. Kunzite
\$2,829.99

8140 Castleton Rd.
842-0038

Surgeon

Continued from page 6

"It's a relief not to shoulder all the responsibility. Patients no longer blindly say, 'Here's my body. Do what you want.' A decade ago, a doctor told the patient what would be done. Now a doctor asks first," he said.

Glasser credits the improvement in a doctor/patient relationship to more educated patients. Now that the mystique of medicine is gone, a higher intellectual partnership leads to open discussions of a treatment and its alternatives.

Glasser believes today's doctors are more mature in that they send patients to specialists.

"Today's medicine is a big business, and no one doctor is maintaining quality work in all areas. Doctors must specialize. Would I prefer a doctor who performs the operation I need 100 times a year or a doctor who performs the same operation four times a year?" Glasser asks this question before accepting a person as a patient or recommending another doctor.

According to Glasser, 97 percent of those he sees in the operating room continue their lives. The remaining three percent greatly affect a doctor's state of being.

"A death is devastating, but when it happens there's nothing I can do to reverse it. I have to live with it. The built-in risk of being a doctor is that there are some things beyond a doctor's control.

"I have 30 to 60 minutes to establish enough rapport that the patient feels comfortable putting his or her life in my hands. I must keep a slight distance because becoming emotionally involved leads to a tremendous energy drain. Even so, each time a death occurs, I lose a part of myself," said Glasser.

In addition to the personal loss, Glasser sees the sacrifice of the family as a difficult aspect of being a doctor. Glasser's wife, Chris, has commented that the Glassers are a single-parent family.

Glasser's children (Matt, 10, and Meredith, 8,) may not see their father for several days because when Glasser returns home, the children may already be in bed. Consequently, the family tends to jam everything into the times the family is together. Eating ice cream, seeing a movie, playing ball and quality talk time are crowded into the free time Glasser has. Such pressure on the family to do so much because Glasser is home is

unrealistic, he said.

In the past, Glasser had guilt trips about being absent, and older physicians conveyed the idea that children grow up so fast. Therefore, Glasser put aside his own interests such as photography and tennis. The doctor advises young physicians to do the opposite and to take time for themselves. He believes a healthier atmosphere is created for the children when a father develops his own interests and encourages his children to have their own hobbies.

Glasser's prerogative is not to say to his children that he wants them to be a doctor. Rather, he stresses education. "Without education, my children won't

make choices. Others will choose for them."

Glasser believes such choices cross all areas in life from career to religion.

"A sense of Jewishness is important. I hope my children follow my religion and I hope they carry on my lineage. If they don't, I want the decision to be a conscious one made out of knowledge, not ignorance," said the doctor.

"I've lived my boyhood dream of becoming a doctor. It's a feeling I can't describe," said Glasser and turned to his son to ask, "Do you want to be a doctor?"

"I don't know," answered Matt.

"Good answer," Glasser responded with a n appreciative grin.

Scott Romer Photography

"We make you the Star"



A complete pictorial remembrance of your child's Bar/Bat Mitzvah, weddings, parties or any photographic needs at a one-time charge.

In less than 7 days, Scott will hand you your custom color portraits mounted in a personalized photo album.

Introducing 3-D Portraits

Free Consultation

Call Scott Romer

251-2309

Go to

Hoosier & CARRY inc.

For All Your Entertaining Needs

- Invitations • Weddings
 - Cups, Plates • Imprinted Napkins
 - Hanukkah Party Supplies
 - Bar/Bat Mitzvah Party Supplies
- "We can get it for you wholesale"

Voted #1 Party Supplier by Indianapolis Monthly Magazine

Park 100
872-7724
5704 W. 85th St.
Indianapolis
M-F. 8-6
Sat 10-4

South
882-7794
1225 N. Madison
Greenwood
M-F. 10-6
Sat 10-4

I HEARD IT ON Tuesday

Holocaust unites, political, historic and artistic celebrities

By GISELA WEISZ
255 5019

GLITZ, GLAMOUR AND CHARITY: Simona and Hart Hasten had an exciting weekend. Amidst photogra-



phers' flashes and aiming TV cameras, the Hastens were rubbing elbows with 1,200 guests and celebrities in Los Angeles, attending the Simon Wiesenthal Center's National Tribute Dinner on Nov. 19.

At the Century Plaza Hotel — where teeming guests wore black ties, latest couturier creations and fabulous jewelry — television's Mary Hart was the master of ceremonies, Simon Wiesenthal sat at the head table and keynote speaker Prime Minister Yitzhak Shamir was introduced by Alan Casden.

A "Survivor-Actor Award" ceremony lauded the accomplishments of numerous stars, performing in films, stage or TV stories dealing with the Holocaust. Each artist was escorted to the stage by a bona fide Holocaust survivor for the award given. The recipients were: Mary Steenburgen — for "The Attic: The Hiding of Anne Frank" escorted by John Damsky; Martin

Starger — for "Escape from Sobibor" and "Sophie's Choice" escorted by Thomas Blatt; Arthur Cohn — for "The Garden of the Finzi Continis" escorted by Jean Spitzer; Dick Berg — for "Wallenberg: A Hero's Story" escorted by Tibor Vayda; Joseph Bottoms, Toviah Feldshuh and Gerald Green — for "Holocaust" escorted by Max and Miriam Cukier; James Woods — for "Holocaust" escorted by Inge Auerbacher; Stanley Kramer — for "Judgment at Nuremberg" escorted by John Posner; Dan Curtis — for "War and Remembrance" escorted by Anne Gilbert; Jane Seymour — for "War and Remembrance" escorted by Henry Appel; and Robert Cooper and Craig T. Nelson — for "Murderers Among Us: the Simon Wiesenthal Story" escorted by Simon Wiesenthal.

The night before the big ball the Hastens had an equally interesting experience: they were invited to the elegant home of Nancy and Alan Casden — the real estate developer — and entertained with a kosher sit-down dinner. In the magnificent home, among the 35 dinner guests, were Shulamit and Prime Minister of Israel, Yitzhak Shamir; Nazi hunter, Simon Wiesenthal; society's Mr. and Mrs. Harry Davis and other philanthropists. Simon Wiesenthal amused guests with his many stories. He told of events preceding his life story presented on TV: Wiesenthal's first choice to

play him on screen, was Paul Newman. When the Nazi Hunter approached Newman, the actor said: "In my roles, I play people only after they die!" Wiesenthal said: "Thank you very much, but I am still alive!" — and that is how they got Ben Kingsley for the role, he said.

The Shamirs left the dinner party early — Simona recalled — but before they departed, the Prime Minister turned back from the door and gave a big hug and kiss for Simona.

VISITING: Jane Lieberman, daughter of Ruth and Albert Lieberman, who writes for the Daily Variety in Hollywood, California, entertained her friends at the Broadmoor Country club on Wednesday, Nov. 22. Those visiting Jane include Karen Joffe of Boston, and Barbara Blickman, Karen Fried, Marcia Evans, Marilyn Berkowitz and Jill Mithcums.

GROWING TOGETHER: was the theme of the Hebrew Academy's Ninth Annual Grandparents' Day. The school, presently educating 220 children, entertained 500 people on Nov. 17. Students enchanted grandparents, honorary grandparents and friends with songs, dance and Thanksgiving skits on the stage, which was followed by a scrumptious turkey dinner and all the trimmings.

prepared and served by parents — without charge! Monika Rosenfeld was responsible for the mothers and a sprinkling of fathers cooking and serving brigade.

ACCULTURATION: In order to make new Soviet immigrants — who arrived during the past two months — feel at home in Indianapolis

Continued on page 12



Want
something
different



8441 CASTLETON CORNER DR. 317 845-0737
NEXT TO MICHAEL'S

Pat Matters wishes you
a Happy and Healthy
Hanukkah.

Please come in and ask
Pat about the Acura line
for 1990.



EXECUTIVE CAR FOR
THE SUCCESSFUL
EXECUTIVE



See It Today At

**CORAL
ACURA**



5309 Pike Plaza Road ▼ 298-6060

(Just west of Lafayette Road and Georgetown Road intersection)

Out of town? Call 1-800-331-1473

Full 3-year (36,000 MI.) Factory Warranty
FREE Service Loaner

Antique
**Oriental Rugs
& More**

New & Used Oriental Rugs

Antique ☆ Semi-Antique ☆ Contemporary

From Pakistan, China, India, Persia,

Turkey, Romania

Buy — Sell — Trade

• Cleaning — Repairing

Steven W. Sarver 18 years in the Business

Member & Certified Appraiser by ORRA Consultation
Available

255-3066

2602 E. 62nd St. (1 Blk E. of Keystone, Across from L.S. Ayres)

25% off if you mention this ad
In the JPO



Mon.—Closed, Tues.—Thurs. 10-7
Fri&Sat. 10-5, Sun. noon-5 p.m.
or by appt anytime





NORM Weisman

Flash! Thanksgiving Chuckles. The Ways and Means Committee is a committee that's supposed to find the ways to divide the means ...and... the trick of being president of a Latin-American country is not to expire before your term does... and ... never blame a legislature-body for not doing something! When they do nothing, they do not hurt anyone! When they do something, they become dangerous... and ... nothing makes your home your castle, more than getting an estimate for painting

it...and...he just returned from Florida. Said it was so cold that when he came out of the ocean, someone complimented him on his "blue suit"...and...sign in hospital: "No patient should leave the hospital until he's strong enough to face the cashier."

Flash! Welcome to this world, Max and Molly Pallman — twins born several days ago to Bruce and Wendy Pallman. Rounding out this lovely family is 8 1/2-year-old Meredith and 6-year-old Mark. Mazel Tov to all.

Flash! Love the headline in the IHC Mens Newsletter, "Screw Members Still Wanted." They are needing volunteers to replace the seats and backs on 200 chairs in the multi-purpose room; also reversible screwdrivers may be needed. Call Jon Pactor, 636-0686 or 259-7488 and volunteer your services.

Flash! Rolling Along. The Beth-El Men's Club bowlers have come up with some terrific scores the past several weeks. Top leaders were: Mike Mintz, 678; Rick Gerbofsky, 672; Steve Rubenstein, 661; Harry Bunn, 674; Joe Roth, 628; and Bob Goldstein had a single game of 267. Nice bowling fellows. (How about a B'nai B'rith and Beth-El bowling tournament after the season is over? I dare you. Let's talk about it. Could create more interest in bowling.)

Flash! Daffynitions. (Bridge) — A structure built over a river to get across; or a card game to get one cross. (Furs) — Some are "sheep" at any price. (Friend) — In prosperity, our friends know us; in adversity, we know our friends. (Germs) — Doctors say exercise will kill germs. But how do you get germs to exercise? (Garden of Eden) — The first co-educational institution. (Fuel) — The man who is "burning" with love, is liable to make a "fuel" of himself.

Flash! That popular guy 'round town, Julius Zukerman, will celebrate his "80th" birthday at a lovely brunch at Broadmoor on Sunday Dec. 3. Hosing this delightful bash are his children, Allan and Rosita Zukerman, Pearl and David Regenstrief and Larry and Barbara Zukerman. Julius — do you remember when you had your 75th birthday party at Broadmoor? When they brought in the beautiful birthday cake with sparklers on top — it passed under the smoke detector and the heat of the sparklers set off the smoke alarm with a piercing scream. And with the sirens, fire trucks and all the excitement, your 75th was one to remember. Keep up your youthful spirit and celebrate many more terrific birthdays.

Flash! Beth-El Zedeck is inviting its Singles group to attend Shabbat services on Dec. 8 and enjoy together the delicious dinner served later. The cost is \$10.00 and your check will be your reservation, send to Beth-El before Dec. 4. For further info., call Rabbi Sandy Sasso, 253-3441.

Flash! tee hees. When a group of girls get together, the Lord pity the one who leaves first...or...the warden wanted to know the cause of the fight between two prisoners. One said, "He called

me a dirty number."...or..."What are you doing in my tree, young man?" "One of your apples fell down and I'm putting it back."...or...The way he eats, no wonder he gets "thick" in the stomach...or...I was the M.C. for a men's stag and I had them rolling in the aisles. Then police came and broke up the crap game.

Flash! Belated Mazel Tov to Reuben and Lee Shevitz who recently observed their 40th anniversary. May you celebrate many more wonderful anniversaries.


Flash! "Applause, Applause" will be the main fund raiser for IHC Temple and Sisterhood, jointly, scheduled for Saturday, Dec. 2nd at IHC. The main man at this event will be popular stand-up comedian, Hugh Fink. Hugh is the son of Irv Fink. Contact Elaine Edmonds, 842-4739, and make your reservations, pronto.

Flash! Norm's philosophy of the week. If you car-

ry you childhood with you, you never become old.

Flash! Congrats to Elaine Kineman who celebrated her birthday with many family members and friends at a lovely party at the Lions Head Clubhouse on Saturday, Nov. 18.

Flash! December happy birthdays will be celebrated by Phil Pecar, Dr. Irwin Malament, Anne Mervis, Joe Caresky, Helen Lefkowitz, Alan Welcher, Ben Borinstein, Dave Fogle, Joe Lampel, Maurice Spasser and Brenda Simon. Having a December anniversary are Bob and Phyllis Netzorg, Bill and Jane Schloss, Dr. Harvey and Phyllis Feigenbaum, Natalie and Sam Smulyan, Shirley and Dave Fink, Scott and Belinda Blumenthal, Michael and Janie Maurer and Elmar and Joanne Ruben. Many happy returns of the day, to you all.



REYNOLDS
JEWELERS

Unique Designs Handcrafted in Our Shop
Noblesville and Fishers

If You Think All Silk Plant Stores Are Alike,
Come and See...

SILK SPOT

Quality Silk Foliage

2632 Lake Circle Drive
(Willow Lake Shopping Center, 86th & Township Line Rd)

- Truly Unique Gift Items
- Holiday Arrangements and Wreaths
- Poinsettias and Garlands
- Holiday Potpourri
- Collector Ceramics
- Designer Baskets and Brass

Creative Solutions for Holiday Gift Buying

MasterCard and Visa Accepted
Gift Certificates Available

Holiday Hours
Mon.-Sat. 10-8
Sundays 12-6
317 875-6867



*"I want a realtor
I can trust to
be on my side when
it comes to negotiating
the best price
for my home."*

That's J.B. Cohen
Realty Corp.

**J. B. Cohen
Realty Corp.**

317 ■ 846 ■ 2000

**The
Party
Begins
With
You!**

One of the essential ingredients to a successful party is the rental equipment and service, so think Baker Brothers/Party Concepts. Whether you're planning a wedding, anniversary, birthday celebration or business event Baker Brothers/Party Concepts can provide these ingredients of service and equipment for your special event. We deliver too.

Dial the Party Specialists at 872-9458 today.

**baker
brothers**
party concepts

8573 Zionsville Road • Park 100

By CHARLES EPSTEIN



Even if you have never seen the movie, waiting for George and Mary to get married seemed an eternity. We, the audience, certainly knew the inevitable. And the second act was even more tedious waiting for the bridge scene

There were some bright

Even if "It's a Wonderful Life" had been the greatest show since "Chorus Line" the evening was marred by the long wait at the coat line. Many at Beef & Boards were sent home mad and muttering. This spoiled the evening no matter how good the stage show might have been. B&B's free checking had a limited

BETH-EL ZEDECK

Services will be led by Rabbis Dennis and Sandy Sasso and Cantor Robert Zalkin at 6 p.m., Friday and 10 a.m., Saturday. The Sisterhood/Men's Club Hannukah dinner follows Friday services. The Book Fair is Sunday, Dec. 3, 9 a.m. to 12 p.m.

B'NAI TORAH

Services will be led by Rabbi Reuven Shechter at 5:00 p.m., Friday, and 4:50 p.m., Saturday. Rabbi Avi Grossbaum teaches the weekly portion class at 4 p.m. on Saturday at 1037 Golf Lane. The fourth annual mystery ride departs from the Shule Saturday at 8 p.m. Call in reservations at 253-5253.

ETZ CHAIM

Services will be led by Rabbi Shlomo Mashraky at 8:30 a.m., Saturday.

INDIANAPOLIS HEBREW CONGREGATION

Services will be led by Rabbis Jonathan Stein and Bradd Boxman and Cantor Janice Roger at 8:15 p.m., Friday and 10:30 a.m., Saturday. Eric Percher will become bar mitzvah Saturday. Call Rabbi Boxman at 255-6647 for information concerning IFTY's trip to the Ohio-Indiana Sub-Regional conclave in Dayton for Shabbat.

UNITED ORTHODOX HEBREW CONGREGATION

Services will be led by Rabbi Don Rosenbaum at 5:02 p.m., Friday and at 8:30 a.m. and mincha $\frac{1}{2}$ at 4:55 p.m. and ma'ariv at 6 p.m., Saturday. Morning minyon breakfast is scheduled at 8:30 a.m., Sunday.

[illegible]

Glendale	Washington Sq.	Lafayette Sq.
257-1249	897-1138	298-9860
Greenwood	Muncie	Bloomington
881-9545	286-0148	339-5995

LS·AYRES

Joyce-Selby Shoes

Glendale Center
62nd and Keystone
251-3200

Savvy Decor'

**Captivating Contemporary Accessories
& Furnishings at Surprisingly
Affordable Prices**

20% OFF fabrics, wallcoverings, accessories, artwork, frames, lamps, sculptures, mirrors, baskets

40% OFF all upholstered furniture

50% OFF all 1" blinds, venetians, verticals, duettes, roller shades & shutters

FREE

NORA CORNERS
86th Street & Westfield Blvd
848-4942

Linda Mordoh, Interior Designer
NORA CORNERS
86th Street & Westfield Blvd.
848-4942

COMMUNITY calendar

Saturday, Dec. 2, "Applause, Applause" (dinner and show), comedian Hugh Fink, IHC.

Thursday, Dec. 7, 7:30 p.m., Jewish Community Relations Council, speaker Zvi Gitelman, "Soviet Anti-Semitism," IHC.

Sunday, Dec. 10, 7 p.m., Interfaith meeting, "December Faith Traditions," BEZ.

7 p.m., concert, Soviet pianist Gregory Baranovsky, IHC.

Monday, Dec. 11, 11:30 a.m., Beth-El Zedeck Sisterhood luncheon, speaker Cookie Rosenbaum, "Hanukkah Cooking," BEZ.

Tuesday, Dec. 12, 7 p.m., B'nai B'rith Hanukkah meeting, North Willow Clubhouse.

Sunday, Dec. 17, 6 p.m., Deborah Sisterhood Hanukkah dinner, speaker Hal Lewis from the National Sephardic Federation, Etz Chaim.

12 p.m. Hadassah Meir pre-Hanukkah meeting, Park Central Clubhouse.

Thursday, Dec. 21, 6 p.m., Hadassah P'ninat Hanukkah meeting, JCC, RSVP Marsha 842-2856.

Flowers For All Occasions Marer Flower Shop

38 East 16th Street ☎ 925-6961
Irwin Marer & Ray Heilman

A rose they'll never forget...

Even the person who has everything will enjoy a gift certificate for a romantic **YELLOW ROSE CARRIAGE** ride through downtown Indianapolis

The perfect Holiday gift

Yellow Rose Carriages



634-3400

1327 N. Capitol Ave. Office Hours: 9-5 Daily



Meticulous planning, preparation and elegant presentation of Country French Cuisine. Using only the finest ingredients, Z' Bistro can cater the grandest of parties or the most intimate gathering. Please call 873-1888 for your next culinary occasion.

Z' BISTRO

Country French Restaurant & Catering Service



Epstein

Continued from prev. page
number of hangers so most of the audience were forced to go to the check room. Jokes were made in line that next time people were going to bring their own hangers or wear their wraps to their table. B&B made a bad decision trying to squeeze more dollars out of this winter season by checking coats. The wait was unbearable and unnecessary.

"It's a Wonderful Life" will play through Jan. 14. If you can find the time go and see the movie, you won't be disappointed. You won't be disappointed seeing it at the Beef & Boards Dinner Theatre either, however you will not be as thrilled or enchanted.

Annabelle Beilach, 78, formerly of Pa.

Annabelle Applebaum Beilach, former employee at L. Strauss & Co., died Monday, Nov. 20. Rabbi Dennis officiated at graveside services on Wednesday, Nov. 22 at Indianapolis Hebrew Cemetery South.

Born in Philadelphia on Nov. 18, 1911. Mrs. Beilach married Julius Beilach in 1945 and moved to Indianapolis. She worked at L.

Strauss & Co., retired in 1973.

She was a member of Congregation Beth-El Zedeck.

Mrs. Beilach was widowed. She is survived by two cousins, Joseph Cohen of Broomall, Pa. and Edyth Korastoff of New York City, and one aunt, Mary Kilberg of Scranton, Pa.

Gisela

Continued from page 9

lis, there is a group working already, under the leadership of Ruth and Rob Rifkin at the Indianapolis Hebrew Congregation. Another group is being formed presently at Beth El Zedeck, led by Livia and Brad Klain.

For the Thanksgiving holiday in the home of the Rifkins, along with their son Jordan, home from Cornell, were Inessa and Vladimir Ostrovsky with their son, Sasha. Geri and Leonard Drexler entertained Ludmilla and Vitaly Nagitsky and their sister and brother-in-law, Irina and Mark Lazarevich for Thanksgiving.

In the home of Kathy and Cliff Rubinstein were for their first turkey day, Yelena and Simon Shulkin

with son Elia. Rabbi Jonathan Stein and his wife, Susan, entertained Irina and Theodore Zamorsky and their daughter, Yevgenya Maloyanny with husband Michael, son Alex and daughter Galina from Odessa. (Alex is already enrolled in North Central High School and Galina attends Greenbriar elementary school.)

Leah and Harry Traugott were hosts to Diana and Gregor Baronovsky from Minsk. He is an accomplished musician and will perform at IHC's Supper Club on Dec. 10. Also from Odessa came Raisa and Arkady Kogan with children Diana and Michael. This family was having its Thanksgiving feast in the home of Charlene and Fred Pfenniger. Welcome to all!



Total Image Salon Your Artistic Center

Featuring Hair — Sebastian International products, videos, educators and excellence.

Color — High-shine permanent color and color washes for highlighting. Cellaphane — Natural protein base, glossy 6-week rinses.

Perms — A variety of techniques including root, spiral, straight, etc. Haircutting — Experienced technicians that support and are involved with local and international fashion who have the technology to customize your hair for your image.

Hair Accessories — For all occasions and needs.

Featuring Skin — Le Image makeup and skin care, Dr. Eckstein skin & body specialties, Sebastian sun & moisture products.

Deep Facial — European training for the best facial.

Massage Practitioner — 1/2 hr. to 1 1/2 hr. sessions.

Cellulite Treatment — Lose 2 inches — 20 lbs.

Color Analysis — Season swatch book & skin care analysis with makeup lesson.

Makeup — Le Image natural makeup with educators to teach you how to apply.

Honey Bee Waxing — anywhere you don't want hair.

Featuring Nails — Sebastian nail glass, Jessica polish, gel, backscratchers, Delore, Develop 10.

Manicure — Regular, French.

Pedicure Bath — 45 min., foot therapy.

Paraffin Treatments — hands and feet.

Sculptured Nails — natural-looking.

Nail Wraps — strengthening overlays.

Nail Art — for your special occasion.

Gold Nails & Accessories — Ordered through California.

Also Featuring — ear piercing.

From start to finish

Satisfaction

Total Image

11530 Westfield Blvd.
(116th & Rangeline Rd.)
Carmel, IN 46032

848-0398

AARON RUBEN NELSON



MERIDIAN HILLS MORTUARY

"The Jewish Funeral Home of Indianapolis"
Since 1935

1328 West 86th St.

846-6501

Spacious Elegance marked by distinction

Located in the prestigious Meridian Hills area, Park Central North offers you extra large, luxurious 2 & 3 bedroom apartments. And you'll appreciate the serene community environment preserved by its quiet, park-like atmosphere. Discover spacious elegance, marked by distinction — found only at Park Central North.

From \$510

Park Central
North

64th and Hoover Road • 251-1564
Mon.-Fri. 9 a.m.-5 p.m.

CHRISKEN REAL ESTATE MANAGEMENT CO.

**New Jewish
Agenda blames
Committee
Page NAT 4**

**Federation
boycotted
by Shamir
Page NAT 3**

**Poor arrangements
at G.A.
Editorial
Page NAT 2**

By **RABBI GERALD C. SKOLNIK**
of the Forest Hills Jewish Center
*Delivered at the Biennial Convention of the United Synagogue of America,
Nov. 9, 1989.*

Before I begin with the substance of my remarks this morning, I would be remiss if I did not say how honored I am to have been asked to address this convention, particularly on the subject of Emet Ve'emunah. I am also both personally and professionally indebted to your convention chairman, Roy Clements, for making this opportunity possible. Roy's friendship and wise counsel have long been among my most cherished possessions — I can truthfully say that, were it not for him, I would not be where I am today — and he and I have spent many hours discussing the subject which I am to address this morning. I am deeply appreciative of having the chance to share these thoughts with you, the leadership of our movement's lay community.

I was not raised in the Conservative movement. My parents are, to this day, among the few remaining genuinely modern Orthodox Jews that I know, and that my ordination is from the Seminary, I am a product of the Yeshiva world, from Yeshiva K'tanah through Yeshiva University. I share this with you so as to provide a conceptual framework for my passionate commitment to the idea and reality of Conservative Judaism. I was drawn to this movement as a college student because of its ideology and philosophy, not in spite of it. I was intrigued by the role models I had seen at Camp Ramah, religiously committed and observant Jews who were also fearless seekers with absolute intellectual integrity, and I wanted to be one of them.

To this day I remain convinced that, for the mature and analytical Jew, ours represents the only truly viable option. On a personal and very basic level, the publication of Emet Ve'emunah represented the concretization of those ideas to which I was intuitively drawn those many years ago; ideas which found expression not only in Camp Ramah, but also at the Seminary, and congregations such as your own, yet somehow remained too ethereal to be committed to words. Now that it exists in writing, I would hope that it would go without saying that all Conservative congregations should be studying it in one format or another, young and old alike.

I am proud that we are doing just that in Forest Hills, the very remarkable community which it is my privilege to serve. As Dr. Gordis himself, yibbadel l'hayim, has commented, Emet Ve'emunah is, l'havdil, a written Torah which is absolutely

incomplete without an accompanying Torah Sheb'al Peh, for virtually every sentence says Daresheini — "Interpret me." It may be a small pamphlet, but it is a phenomenally rich source of ideas and inspirations.

But beyond the level of putting into words that which had previously resisted written articulation, there is another dimension to the significance of Emet Ve'emunah. Essentially, my thesis is that its publication represents the enfranchisement of you — the Conservative laity — and "where we go from here," as the title of

Something happened to Conservative Judaism along the way

this morning's session seeks to discern, is inextricably rooted in the process of realizing that enfranchisement. And if, as I would imagine is the case, you are asking yourselves who disenfranchised you in the first place so as to necessitate this process, then my answer to you is clear and simple. I think the rabbis of our movement did. Not with malice, to be sure, and certainly not all of them. The late and much revered father of the women with whom I share this forum, Rabbi Isaac Klein, z'l, stands out as a glorious exception. But too many of them did.

As you can tell, I doubt that my presentation this morning stands to make me the most popular member of the Rabbinical Assembly, but no one knows better than my friend, Roy, that that is a status which I have dealt with before and somehow emerged intact from. And besides, I think it's about time we spoke openly about our problems for the sake of moving forward — to light a light instead

Continued on page NAT 8

Poor G.A. arrangements

As pointed out in our report on the General Assembly of the Council of Jewish Federations in Cincinnati last week, the program was so crowded that three, four and five different sessions were scheduled at any one time. That is inevitable. Yet it was a mistake not to give clearance to the one session where action of the GA is taken and decisions made. Consequently the attendance at the session on resolutions was very sparse, especially when in past years this was the one session where all the delegates came together to work out the resolutions which bind actions of the Council of Jewish Federations.

One result of this poor programming was that the resolution on free choice was discussed without some of the Orthodox constituency. An instance is that Moses Feuerstein, a past president of the Union of Orthodox Jewish Congregations of America was not in the session. He has attended past GAs for many years and most assuredly would have wanted to have some input on the discussion on free choice, especially since his organization's viewpoint was debated and lost when the vote on that resolution was taken.

In other words many of the delegates were disenfranchised by the poor programming at Cincinnati.

It was not only on the resolution on free-choice that the absence of the vast majority of the delegates was a factor. There was an amendment on the resolution on Israel that also required the attention of all the delegates, not just a small proportion of them. That amendment also lost, and will be reported in detail in next week's issue of this paper.

The American desk

The suggestion here for an American desk in the Foreign Office of Israel, manned by American Jews, may take years before it is implemented, but there is no reason why the Israel Foreign Office could not consult with the number of Americans who now are stationed in Israel as representatives of various local federations and organizations and also of the Council of Jewish Federations.

These representatives are most knowledgeable when it comes to the American Jewish community and while they may tend to represent the Jewish establishment rather than the average Jew, still they can divine the intricacies of how the Jewish community operates better than any Israeli whose contacts like those, for instance, of Mr. Shamir are either wealthy or supporters of the Likud position.

Obviously Israel's actions cannot be determined on the basis of the thinking of Jews of the diaspora, but there should be that input, for it is the diaspora which suffers when, as in the case of the recent blunder, Israel seeking to bring U.S. Jewish pressure on Congress not to pass a resolution on the genocide of 1.5 million Armenians by Turkey during World War I.

Somewhere along the line, we can assume that the approach was made to Jewish Congressmen and if they did not protest against this kind of manipulation, then they made a dismal mistake. And if any American Jewish organization was involved, it too must share the blame.

It is not that difficult to assess American Jewish public opinion. It doesn't require surveys. Any

We are working on a shadchan program which will involve rabbis, and hopefully it will make some inroads on the problem of bachelors and old maids and its concomitant problem, intermarriage. We are bringing rabbis into the program because we believe there isn't a rabbi who doesn't have in his congregation eligible men and women who would make ideal partners for someone equally eligible.

So here is how it would work, although we invite comments from readers, and hopefully rabbis, on the assumption that we are not aware of all the problems this type of activity involves and therefore are not considering some issues that would militate against the success of our program.

In order to add to the chances of finding marriage partners, we have devised a two-shot arrangement. Here is how it would work.

The interested reader or the reader who has a daughter or a son, a brother or a sister or the individual himself would order an advertisement in the section we are planning. We would ban suggestive words, since we're not interested in providing sex partners, but serving only those seriously considering or willing to consider marriage.

Each person submitting an ad would receive a form from us, which they would fill out and return. We would then dispatch that information to all the rabbis in the city in which the person lives. If it is a city like New York, we'd send the form only to the rabbis in the immediate neighborhood. If the person submitting the ad lives in a small town where there is no rabbi, we would involve the rabbi(s) in the nearest larger community.

If it turns out that the rabbi does have someone in his congregation who he feels

might like to meet the person, he has the choice of interviewing the prospect or merely referring the form to the person in his congregation he feels might be interested, although we would hope that he would interview the prospect in order to assure himself that he was proceeding properly.

That's the sum and substance of it. Let's review the procedure.

The interested party would submit an advertisement for our Marriage Prospect section. The cost would be minimal, only \$10 for 40 words, which would not only pay for the ad but more importantly for the involvement of our canvassing the rabbis who may have prospective mates in their membership. The office work can be prohibitive, especially when we have to contact all the rabbis in a city like Detroit or Chicago, etc.

We recall sitting in on a session several years ago at a Jewish convention where dating agencies was the topic. One was from Boston and they provided a certain number of potential dates over a period of time, but the cost of joining was in the hundred of dollars.

The strength of our program is The P-O's contact with rabbis nationally who if they are not subscribers of the P-O at least have heard of us and know of our reputation. But if the rabbi contacted has a marriageable prospect in his congregation, whether he knows of us or not, he'll be inclined to cooperate, we feel sure.

So let's hear from you readers this message touches. Address your letters to Marriage Circle, The National Jewish Post and Opinion, P.O. Box 449097, Indianapolis, 46202

Women are ok, but not Reform

TEL AVIV — Women yes, Reform no.

Three women were nominated for places on the local Religious Council, while two Reform candidates were rejected. The vote was 16-12 against Rabbi Moshe Zemer and Nissim Eldad, who is an attorney. They plan to appeal to the High Court of Justice.

editor of any local Jewish paper, not to mention the federation director if he has even a semblance of courage can divine what his constituents are thinking and where they stand on issues. Even the Prime Minister may have a fairly good estimate of the views of the American Jewish Community, but he may err in giving them the weight that they warrant and that is where the opinions of the group of U.S. Jewish professionals stationed in Israel could be valuable.

The National Jewish

POST & OPINION

Editorial and sales offices are located at
2120 N. Meridian St., Indianapolis, IN 46202
317 927-7800

Address correspondence to:
P.O. Box 449097, Indianapolis, IN 46202

Publisher and Editor
Gabriel Cohen

Art Director
David Edy

Executive Director
Melinda Marshall

Subscriptions \$29 per year

Back Issues 75¢

Single Copy 60¢

The Jewish Post & Opinion
Published weekly by:
The Spokesman Co. Inc.
ISSN 0888-0379
Second class postage paid at
Indianapolis, IN.

All circulation correspondence
should be addressed to The Jewish
Post and Opinion, Subscription
Department, P.O. Box 879, Farm-
ingdale, NY 11737. Postmaster:
Send address changes to The
Jewish Post and Opinion, Sub-
scription Department, P.O. Box
879, Farmingdale, NY 11737.

All advertisements designed and prepared by The Jewish Post and Opinion are the sole property of the newspaper and cannot be reproduced without the consent of the publisher.
Copyright © 1989 Spokesman Co., Inc. All rights reserved.

Free-choice wins, halachah loses

CINCINNATI — An amendment to a free choice resolution at the General Assembly of the Council of Jewish Federations here that would have called for halachic standards was defeated after the chair had accepted the additional language.

The debate was almost the only one that created some emotion at the GA's business session, which was very poorly attended.

The proposed addition to the motion read: "Jewish tradition teaches a reverence for the sanctity of life. There are cases in which halachah permits and indeed mandates abortion. The question of abortion is a sensitive one. For those seeking religious guidance personal decisions in this area should be made in consultation with appropriate religious authorities."

The chair of the session was inclined to accept the additional language, but he soon ran into a whipsaw of objections and in the final vote the language referring to halachah was defeated.

William Levin of Chicago who presented the additional language said it was supported by the Chicago delegation.

The first to oppose the change was George Caplan, president of the Los Angeles Federation. He said he felt the resolution as "it stands is clear. To water down this particular resolution is a mistake. It provides for rabbinic consultation. It says that specifically."

He was referring to the sentence in the resolution which the amendment would drop and replace. It read: "The question of abortion is a sensitive one on which there are divergent opinions within the Jewish community. Rabbis of the major branches of Judaism in the United States will counsel members of their own congregations in accordance with their views of Jewish law."

John Colman, of Chicago, pointed out that in Chicago the amendment had been discussed at great length. He said that the amendment provided for all branches of Jewry to be included. Any language that would exclude any branch of Jewry is very undesirable.

The chair then related that the precise wording of the amendment came from the Union of Orthodox Jewish Congregations of America.

Lynn Liss of St. Louis supported the original text. "I think it's a strong statement," she said. "I was pleased with it when it was originally circulated, and I think we would be mistaken to substitute other language which I feel is somewhat binding."

She was seconded by Greta Solomon of Bridgeport, Ct., who "urged adoption of the original resolution. This is a resolution of pro-choice. It's not pro-abortion, essentially. I think the use of the second sentence in the amendment detracts from the whole focus which is pro-choice."

Richard Davison of Baltimore said that he felt "we should adopt the strongest possible resolution for pro-choice."

Jackie Levine of Metrowest, N.J. objected to the proposed amendment. She received applause when she said she would be unwilling to approve of the amendment since an Orthodox woman consulting with a religious authority and does not get halachic approval could not have an abortion.

The full text of the resolution as adopted reads:

The question of abortion is a sensitive one on which there are divergent opinions within the Jewish community. Rabbis of the major branches of Judaism in the United States will counsel members of their own congregations in accordance with their views of Jewish law.

Such decisions must be made without intrusion by the government into what is essentially a right of individual and religious conscience, protected by the First Amendment to the United States Constitution.

Accordingly, we oppose any attempts by government to restrict the making of personal decisions in accordance with the individual's own religious and moral views whether through administrative regulation, legislation or the courts.

CJF also supports efforts to foster better understanding by the Jewish and non-Jewish community of the traditional Jewish reverence for the sanctity of life while reiterating its support for the freedom of reproductive choice. CJF urges its member Federations to take individual and collective action to protect this basic right.

Subscribe!

to The Jewish Post!

Shamir boycotts federation for fund affairs

LOS ANGELES — Only those completely unaware of Israeli politics will believe Prime Minister Shamir's media adviser, Avi Pazner, when he denied that any fundraising took place when his boss was the guest at two homes on his visit here, meanwhile managing to irk the local federation which didn't get a chance to welcome him. The two lucky hosts were Jonathan Mitchell and Alan Casden, strong Likud advocates. Mitchell had invited 100 guests to meet the prime minister at \$1000 each. Mitchell, president of the Southern California chapter of the American Technion Society, will split the proceeds between the Technion and a Likud facility

in Israel.

The other host is associated with the Wiesenthal Center.

George Caplan, Federation president, told The Jerusalem Post that "whenever the prime minister or a top Israeli leader visits a community in these critical times, they should set aside time to meet with the major community leadership, especially on problems of Soviet Jewish immigration and the peace process."

Shamir spoke to two major meetings, 1,500 heard him at a community rally and 1,300 dined with him at a banquet of the Wiesenthal Center.

Dissenters to his policies in U.S. minority: Shamir

JERUSALEM — Prime Minister Shamir paid only a nod of his head to the protests in the American Jewish community to his peace policies as he told reporters at Ben-Gurion Airport that "the dissenters are a valuable minority." He claimed that most American Jews support his peace policies.

He referred obliquely to

Conservatives open on campus

NEW YORK — Since most Jewish college students do not affiliate with Hillel, the Reform and the Orthodox have established their own college groups and now the Conservatives have joined in. The United Synagogue at its convention in Toronto announced formation of Koach, its own student group. Student leaders at Columbia, the University of Pennsylvania and Union College are the first to establish chapters on their campuses.

Israel aids Ethiopia, gets Falasha, ports

TEL AVIV — An AP report from Khartoum that cannot be verified here states that Ethiopia will provide Israel with "military and maritime facilities" on the Red Sea as part of the arrangements for resumption of diplomatic relations between the two governments. The report adds that Ethiopia will allow 22,000 Falasha to leave for Israel while Israeli military experts will aid Ethiopia in putting down the rebellion on her two fronts.

JEWISH INTRODUCTION INTERNATIONAL

A local, innovative and personalized Jewish introduction service. Ages 21-101. Let us find that special someone. Call 1-800-442-9050. 102 Cities in the U.S. & Canada

Shamir, U.S. Jews don't see alike

WASHINGTON — A difference between Israel and the leadership of the U.S. Jewish community emerged as Prime Minister Shamir told U.S. congressmen in a closed-door meeting that Israel no longer opposes granting the Soviet Union most-favored-nation trade status. Only last week, Seymour Reich, chairman of COMAJO, the Conference of Presidents of Major American Jewish Organizations, stated that there was some support for waiving the Jackson-Vanik bill which prohibits most-favored nation trade concessions to the Soviet Union, but not as yet for removing it altogether.



SPECIAL PACKAGE RATES NOW FOR GOLF, TENNIS & VACATIONS

HAVE THE PLEASURE OF CHAMPIONSHIP GOLF MADE FAMOUS BY JACKIE GLEASON • 30 TENNIS COURTS • 8 LIGHTED • 3 HEATED SWIMMING POOLS • 138 BALCONY ROOMS & SUITES • CASUAL, CONTINENTAL & FINE DINING • DANCING & ENTERTAINMENT • MINUTES TO THE ATLANTIC BEACH, AIRPORT, PORT EVERGLADES

FOR INFORMATION AND RESERVATIONS
1-800-327-8661 TOLL-FREE US & CANADA

THE INVERRARY
HOTEL & CONFERENCE RESORT
A Club Resort

3501 INVERRARY BLVD., LAUDERHILL, FL 33319

Death of Dr. Salo Baron mourned by community

NEW YORK — America's greatest Jewish historian, who was universally revered by the Jewish community worldwide, Professor Salo Wittmayer Baron, died here at the age of 94. No one in the academic world compared with him and his works have carved a niche for him in the Jewish history, he wrote about.

He held sway at the Columbia University where he taught from 1930 until retiring in 1963. His major work "A Social and Religious History of the Jews," which began as a series of lectures, and then became a three-volume overview of Jewish history published in 1937, finally grew into a revised version of which 18 volumes have been published, a 19th was in the process and two more were planned.

A native of Tarnow, now part of Poland but then in the Austro-Hungarian empire, he pursued rabbinical studies and then earned



Salo Baron

three doctorates from the University of Vienna in philosophy, political science and law from 1917 to 1923.

Rabbi Stephen S. Wise brought him to the U.S. in 1926 to teach at the Jewish Institute of Religion, now combined with HUC.

Rabbi Arthur Hertzberg, a former student, officiated at funeral services Monday.

Rachel Wischnitzer, Jewish art historian

NEW YORK — Rachel Bernstein Wischnitzer, the doyenne of Jewish art history, died here at the age of 84. She served on the faculty of Stern College of Yeshiva University and was the author of "Synagogue Architecture in the United States."

She had been curator of Berlin's Jewish Museum from 1933-38 and was actively involved in the Yeshiva U.

Museum. A native of Minsk, she studied at Heidelberg University and was one of the first women to receive a degree in architecture from the École Speciale d'Architecture in Paris in 1907. Among her other books were "Architecture of the European Synagogue" and "Messianic Themes in the Paintings of the Dura Synagogue."

Peter Lekisch dies in New York

NEW YORK — Peter K. Lekisch, former president of the American Federation of Jews from Central Europe,

died here. He was also a former president of Selfhelp Community Services, which aided victims of the Nazis.

Helen Buttenweiser succumbs at age 84

NEW YORK — Death at the age of 84 came to Helen Lehman Buttenweiser, both a member of and married into the city's most famous Jewish families, who herself was outstanding as an attorney and a civic leader. Her uncle was Gov. Lehman, her husband and her son were both presidents of the New York Federation, and she herself served for 30 years as legal counsel to the Jewish Child Care Association and served on many Federation committees.

She practiced law for more than 50 years, choosing to open her own law office rather than associating with many law firms open to her.

Seymour Levine, leading Zionist, dies

PEEKSKILL, N.Y. — Judge Seymour R. Levine, who was a past president of the American Jewish League for Israel, died here at the age of 83. He was an active Zionist leader for more than three decades and played a leading role in the establishment of the Jewish State.

Dr. Israel Sarov, 55, dies at convention

Dr. Israel Sarov, the Israeli virologist who achieved recognition only a few weeks ago when the U.S. Food and Drug Administration approved the test he developed to detect chlamydia, died while attending a medical conference in Honolulu. He was 55 years old and headed the virology division of Ben-Gurion University of the Negev. At the time of his death he was working on a safe vaccine for cytomegalovirus, an infection that has been linked to mental retardation in babies and poses a serious problem in organ transplanting.

Chlamydia is the most prevalent sexually transmitted disease in the U.S., affecting four million men, women and babies a year.

New Jewish Agenda offended by Committee internal paper

NEW YORK — Although the national office of the American Jewish Committee has stated that its Philadelphia chapter did not issue a controversial report condemning New Jewish Agenda and that it was only an interior memorandum, the national office of Jewish Agenda has taken offense and in its own statement criticizes the Committee and its Philadelphia chapter.

The Philadelphia report, according to New Jewish Agenda, "purports to be a fact sheet, but is grossly distorted in its assumptions, methodology and statements of facts."

The statement became a public issue when Americans for a Safe Israel (ASFI) circulated the unpublished document.

New Jewish Agenda, in its response, said that the report was originally issued "because New Jewish Agenda's Philadelphia chapter seeks to take its rightful place in the organized Jewish community. In particular, the chapter was asking to participate in

Jewish community events such as the local Israel Day parade, and have its views aired in the local newspaper, the Philadelphia Jewish Exponent. The Exponent's refusal to print responses to attacks on Agenda caused the chapter to appeal to local Jewish community leaders for assistance. Unfortunately, the American Jewish Committee's staff responded not by supporting dissent and discussion within the Jewish community, but by preparing this ill-informed and inaccurate report."

Agenda said that the Committee's paper "combines unsubstantiated assumption and innuendo with factual inaccuracies, to paint a highly distorted picture of New Jewish Agenda."

Agenda concluded its three-page rebuttal with a "call on the American Jewish Committee to support New Jewish Agenda's commitment to intelligent, principled discussion, and issue a public statement formally dissociating itself from this report."

Agenda report internal only

NEW YORK — The American Jewish Committee has taken no position on the New Jewish Agenda, it told The Post and Opinion after a charge was made by a leader of the Americans for a Safe Israel that it had ordered a report on New Jewish Agenda withdrawn from circulation.

Ira Silverman, executive vice-president of the AJC said a "fact sheet" prepared as background information for the board of directors of

the Committee's Philadelphia chapter was "an internal document and has not been distributed."

The charge that "senior officials from the Committee's headquarters in New York suddenly ordered the report withdrawn from circulation was made by Dr. Irving Moskowitz, a board member of Americans for a Safe Israel, who distributes a weekly article to the Jewish press.

5 give \$25 M. each to Federation drive

NEW YORK — Facing the need to raise \$1.2B in a special campaign for construction and refurbishment of Federation facilities, drive officials were encouraged as five gifts of \$25

million each were received from Joseph Gruss, Milton Petrie, Irving Schneider, the Tisch families and the S.H. and Helen Scheuer Family Foundation.

Anne Pollard free in daylight hours

NEW YORK — Anne Pollard, who is now living in Hopper House on the Lower East Side every night

and is free during daylight hours, spent Thanksgiving with her family. Except for weekend furloughs, her stay at the House will end next March when she is scheduled to be released on parole after serving 32 months of her five-year sentence.

Germany builds 2 Israel subs

TEL AVIV — At a cost of \$600 million, a West German company is building two submarines for Israel, funds for which will come from Israel's annual U.S. Military grant of \$1.8 billion.

Downtown Chicago's ESSEX INN
on Grant Park

SHOPPER'S SPECIAL
Rates from **\$49** per room
plus tax
November 20 February 28*

LOTS OF FREE PARKING
Theatre, museum and special shopping packages available.

For information or reservations, call
800-621-6909 FAX: 312-939-1605

Another fine Aristocrat Inn of America

ESSEX INN
downtown at
Michigan Ave. at 8th St., Chicago, Illinois 60605 312-939-2800

Home of Chicago's
MYSTERY
CAFE

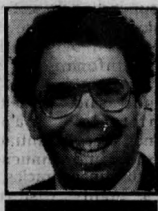
ISRAEL
Solidarity Tour from **\$999***
10 DAYS
Direct from Atlanta, New York
or Chicago
ALL WORLD TRAVEL
404 458-3366
1-800-621-5357

Airfare, 1st class hotel, 2 meals daily, sightseeing
Air only from
\$599
* + \$149 to cover taxes, gratuities and fees

Hanukkah cassette

By RABBI ELLIOT B. GERTEL

Why is this Hanukkah different from all other Hanukkah's? Because on this Hanukkah we have a wonderful new cassette fea-



turing Cantor Paul Zim entitled, *Chanukah. Miracle — A Sing-A-Long*. This delightful recording offers a remarkable assortment of songs — liturgical, Hassidic, Israeli, folk, not to mention new "rap" lyrics by Roz Zim. A nice new Hanukkah classic, "Festival of Lights," with music by Paul Zim and lyrics by the late Sy Kleiman, is also featured.

As with other recent Zim cassettes, including *Paul Zim Invites You — Come to My Seder*, which was raved about in this column in March 1987, Zim's own fine singing is highlighted by an excellent children's choir which complements his own professionalism and lively spirit. The chorus is called, most appropriately, "The Dreidelettes." The cassette features fine young soloists,

and is distinguished by the excellent orchestrations and conducting of Michael Torknick.

True to its title, this most recent Paul Zim cassette is a genuine "sing-a-long." It includes a model printed guide to its contents, with good translations and transliterations of all the selections and, most welcome of all, the Hebrew texts, as well (with only a couple of exceptions). Zim shows a touching reverence for the liturgical selections, such as the Hanukkah blessings, by presenting these selections in a dignified and prayerful manner, with appropriate choral responses by the children. It is refreshing to hear children acting, in at least a few selections, as a traditional synagogue choir at a time when so few participate regularly in such a worthy activity, and when all too many congregations prefer to hear children sing summer camp tunes than to become involved with more complex traditional tenderings of the prayers. Zim also shows commendable responsibility toward the liturgical selections by indicating which blessings are recited on all the nights of Hanukkah and which on the first night only.

This cassette is guaran-

Continued on next page

2 Yiddish shows off-Broadway

By IRENE BACKALENICK

This fall's rich and varied new York theater scene is embellished still further by the opening of two shows, heavily steeped in Yiddish.



One, the Folksbiene's "Land of Dreams" is essentially Yiddish with smatterings of English. "Songs of Paradise" is just the opposite. The Yiddish surfaces from time to time, but non-Yiddish speaking audiences will have no trouble understanding what goes on. Both shows, whatever their flaws, provide a goodly supply of joyous nostalgia for Jewish theatergoers.

"Songs of Paradise," at the Astor Place Theatre, is a good-humored spoof of the Old Testament. This pop English/Yiddish musical, as it is billed, played at the Public Theatre last season. New material has been added, but it is still based on the Biblical poetry of Itzik Manger, still the same book by Miriam Hoffman and Rena Berkowicz Borow, still the same music by Rosalie Gerut. And fortunately the original cast of endearing performers has not changed.

Never mind that the show often descends to sophomoric humor (Groucho Marx, Howard Cosell, cordless phones, the Three Stooges, Nelson Eddy and Jeanette MacDonald, boxing matches, drum majorettes, Hawaiian shirts). We can forgive such corniness. It is all in the grand tradition of early Jewish theater, when groups of entertainers performed on Purim and on special occasions such as bar mitzvahs and weddings. "We are the Purimspiel," the cast announces at the opening. They are saying that it is all right to satirize Biblical themes, a tradition that goes back to the Middle Ages.

Adrienne Cooper, Rosalie Gerut, David Kener, Eleanor Reissa and Avi Hoffman are not only seasoned pros, but also performers who bring a great deal of heart to this

production. Four of them are children of Holocaust survivors, a factor that may contribute to their emotional investment in the show. And the fifth, Adrienne Cooper, is assistant director of YIVO's Institute for Jewish Research and a founding member of the Golden Peacock, a group devoted to the performance of Yiddish poetry and music. In short, the feelings go beyond the material. They win us over, and it's good to welcome back "Songs of Paradise."

And, uptown on East 55th St., the durable Folksbiene Playhouse holds forth. This Yiddish company, the last survivor of the golden age of Yiddish theater, now celebrates its 75th year. This in itself is a monumental achievement, and we hail this venerable company.

The Folksbiene kicks off the season with "The Land of Dreams," a musical play that focuses on a Jewish-American family of the 1930s. The original Nahum Stutchkoff drama has been updated by Miriam Kressyn, who also wrote the lyrics, which are enhanced by composer/musical director Raphael Crystal (of "Kuni-Leml," and "Vagabond Stars" fame).

Despite this battery of talents, "The Land of Dreams" remains a sweet, old-fashioned story with little surprise, intrigue or

inventiveness. Performances are competent and pleasant, though not earth-shaking.

Zypora Spaisman, who has played many roles in her 33-year association with the Folksbiene, provides a strong central core. She plays the traditional Jewish mother, and, as such, keeps the family on course, even as she keeps the production on course. In other roles, David Rogow is convincing as the rigid, unbending father. And among the younger generation, Yosi Sokolsky and Rachel Black are particularly appealing as one set of would-be lovers. Good performances are also forthcoming from Mark Ethan Toporek, Shira Flam, and Richard Carlow as their peers.

The Folksbiene is at its best when it returns to old folk tales and the world of eastern European Jewry. And this tale of the 1930s does not compare to memorable past shows of that genre. But no matter. To attend the Folksbiene is still a theatrical adventure — and a Jewish adventure.

The all-Yiddish show, with only occasional English phrases, is accessible to every one, however much or little Yiddish is in one's possession. The simultaneous English translation, which one can hear on earphones, works beautifully.



Rosalie Gerut, Eleanor Reissa, Avi Hoffman, David Kener and Adrienne Cooper (from left) in a scene from the much beloved and acclaimed pop musical, "Songs of Paradise," written by Miriam Hoffman and Rena Berkowicz Borow with music by Rosalie Gerut, based on Itzik Manger's poetry.

SUBSCRIBE TO

The Jewish POST-OPINION

Every week you may have delivered to your mail box the newspaper many consider among the best in America.

In addition to expanded coverage of domestic and international news, The Post and Opinion presents feature articles not available anywhere else. In fact, everything in The P-O is exclusive with us, including 21 columnists who write only for our readers.

Send the Jewish Post and Opinion!

☐ One year \$29 ☐ Two years \$54
☐ Three years \$76

Name _____

Address _____

City/State/Zip _____

Phone _____

P.O. Box 449097, Indianapolis, IN 46202

Yes!



GENEALOGY

By Judith R. Frazin

This column is aimed at aiding readers who are tracing their family roots. Judith R. Frazin is a lecturer on genealogy and is president of the Jewish Genealogical Society of Illinois. She is the author of a book which provides guidance for genealogical researchers. Readers may send their requests to Judith R. Frazin - Genealogy, 1025 Antique Lane, Northbrook, IL 60062. There already is a backlog of names to be researched, so time may elapse before the appearance of the answer to your request.

Finding a father's roots

Dear Ms. Frazin,
The following is the information that I have in my files on my father:

1. Passport photo of my father with a #48843.
2. Honorable discharge form the U.S. Army dated May 23, 1919.
3. Certificate of naturalization #1023, dated June, 1918.
4. Declaration of citizenship dated September 24, 1906, filed in Henry County, Illinois on April 25, 1916.
5. Death certificate, State of Mississippi, file #20689, dated December 15, 1940.

You will note from these various papers that my father's parent's names were Moses and Taube Joseph, and that my grandmother's maiden name is Levin. Please also note that the naturalization papers of June 6, 1918 indicate that he was a subject of the present government of Russia. The honorable discharge dated May 23, 1919 indicated that he was born in Olaind, Russia. It is the remaining family's recollection that they were from the town of Brynsk, Poland.

666 North Street

Dear Mr. Joseph,

It is not clear to me from your letters exactly what more you want to find out about your father, since you already have acquired several records which document his footsteps in this country. I did notice from your remarks, however, that your family thinks that your father was born in a different town than is stated on his honorable discharge from the army.

One way to clear this confusion up might be to acquire the applications your father filed in order to become a citizen in January 1918. These applications provide a lot of information which may not be on the certificate of naturalization.

The procedure to locate your father's citizenship file would be to contact the Atlanta, GA branch of the National Archives, 1557 St. Joseph Avenue, East Pt., GA 30344. This branch may have a citizenship index which will tell, not only the date of naturalization but also the court in which he was naturalized. If he was naturalized in a federal court, the national Archives can Xerox the records for you. If he was naturalized in a local court, you will have to get the records directly from that court.

The citizenship application should also contain the date and port of your father's arrival in this country and the name of the ship on which he arrived. Armed with this information, you will be able to locate his actual ship's passenger list, again through the National Archives branch, and on that ship's passenger list, there may be the name of the European town in which he last resided before emigrating and the name and address of the nearest relative he left behind.

At the same Atlanta branch of the National Archives, there are also the World War I draft registration records. In order to access your father's form, you would need to know his street address in 1916 and 1917, and you can get this information by checking the Atlanta City Directory for those years at the Atlantic Public Library. The draft registration record should give your father's place of birth.

I think that obtaining these three documents — the citizenship application forms, the ship's passenger list and the World War I draft registration form — will round out your knowledge of your father and might possibly yield the true name of the city from which your father came.

Another possible source of the town name could be your own U.S. birth certificate and those of your siblings (if any). If your father, and not the hospital records was the informant on the birth certificate, he might have given the name of his town of birth instead of just saying Russia as hospital

Continued on page 14

Creche is out in two cities

The problem of nativity scenes has been resolved in two communities where they have been almost traditional.

In Pittsburgh, officials of Allegheny County have decided against a Nativity scene this year even though the Supreme Court validated it in a controversial decision. Meanwhile in Indianapolis where a creche dominated the Soldiers and Sailors Monument on the Circle for years this year will be placed at an adjoining church.

Disappointed in Pittsburgh are the Lubavitch who have displayed a large Menorah in the City-County Building in previous years. The Lubavitch are requesting the city to reconsider its action.

Moslem girl, 14, represents Israel

JERUSALEM — The winner out of 200,000 Israeli school children who participated, Banah Elshougr, a 14-year-old Moslem girl, will represent Israel in an international letter-writing competition. Her father is a journalist and Banah describes herself as a bookworm, saying she has gone through all the books in the school library. The finals, under the World Postal Union and Unesco, will be held in Osaka, Japan.

Half million are on poverty line

JERUSALEM — The figure of half a million Israelis on the poverty line, not living and not dying, was released by the National Insurance Institute. Director general Mordechai Zipori believes little can be done to improve their lot as long as the economic stagnation continues. A total of 223,000 of the statistics are children.

Gertel

Continued from prev. page

teed to be a Hanukkah delight and treat to listeners of all ages. And it also features some of the best rap music you'll ever hear. Make your Hanukkah or that of a friend of any age an even happier Hanukkah by ordering it. The Paul Zim Chanukah Miracle — A Sing-A-Long is available wherever Jewish tapes are sold, or through the mail for \$9.95, plus \$1.00 postage and handling, from Cantor Paul Zim, P.O. Box 310, Forest Hills, N.Y. 11375.



YOUR NAME

By David L. Gold

"Your name" is conducted by David L. Gold, founder and director of the Jewish Family Name File, who has published widely on the subject. Queries should include a list of all known spellings of the name (in whatever language or alphabet), an indication of the specific place for which each of them is known, any family tradition concerning the origin or meaning of the name, and anything else that might help to elucidate it. When indicating places, try to be specific (for example, Minsk rather than Russia) and try to give both the Jewish and non-Jewish names of the place (for example, Yiddish Tsoymer/Polish Sandomierz). All queries will be answered but not all in this column. Address inquiries to David L. Gold, the Jewish Post and Opinion, P.O. Box 449097, Indianapolis, IN 46202. Please include an addressed envelope.

'Nik' names part III

This, like the two previous installments of our column, is devoted to Eastern Ashkenazic family names ending in -nik. Laziebnik / Lazebnik is from Polish laziebnik (meaning "bath-keeper") and is synonymous with the Ashkenazic family name Beder / Bader. We've already seen the name Woskoboinik / Voskoboinik, referring to someone who works with wax. Another spelling is Weiskabonick, which is due to the influence of German weiss, meaning "white." Whoever chose this spelling did not know the meaning of the family name.

When Ashkenazic Jews moved eastwards from German-speaking areas to Slavic-speaking areas, they came into contact with Jewish communities already established in the latter areas, who spoke Jewish varieties of Slavic languages (these Slavic-speaking Jews are known as Kenaanic Jewry). Kenaanic Jews were completely absorbed by Ashkenazic Jewry, though a few given names and at least one family name of Kenaanic origin have remained in use to this day by Ashkenazic Jewry, which has also preserved at least a few customs adopted from Kenaanic Jews. The Ashkenazic family name in question is Shkolnik, which we find in many spellings: Szkolnik (following Polish spelling conventions), Skolnik, Skolnick, Scolnik, Scolnick, Skolnick, Schkolnik, Skoolnik, Schoolnik, and Skulnik (the last three show English influences of various kinds). In the Kenaanic language this word means "synagog sexton" and is thus synonymous with Yiddish shames and Hebrew shamash.

The Eastern Ashkenazic family name Botwinnik is an occupational name, derived from a Ukrainian word whose meaning I've not been able to determine. Chernick / Chernik is a bit puzzling too: it definitely has something to do with black and may be a reduced form of the Eastern Ashkenazic family name Cherniak / Cherniack, given to a dark-haired or dark-complexioned person. Morozhnik / Morushnik / Morushnick presumably have something to do with ice, but I can't determine the exact meaning. Likewise with respect to Zarobnik / Zerobnick, probably related to Polish zarobek ("profit, wages"). Bortnik, Botnick, Bragarnik, Dekovnick, Mudnik, Mulnik, Muravnik, Selechnik, Senelnick, Sinilnik, Solechnik, and Solganik are fully opaque to me.

Lipnik, to which the Eastern Ashkenazic family name Lipniak is presumably related, may contain a Slavic word meaning "lime," but how it was acquired is unclear. Bernik / Bernick is said to be from Berneck, the name of a place south of Pforzheim, Germany, but I do not know, although the existence of the Ashkenazic family name Berniker / Bernicker strengthens this explanation (cf. Berlin — Berliner, Minsk — Minsker and many other Ashkenazic family names existing in two variants: one consisting just of the place name and the other with the addition of -er).

Looking at groups of family names allows us to discern patterns. We have seen that most of the readily explainable family names ending in -nik refer to occupations, almost all of them frequent among Eastern Ashkenazic Jews (the only unusual ones are those meaning "tax collector" and "customs house officer" — did any Jews really engage in these occupations?). Most of the names are based on Slavic vocabulary words; some on Slavic and Yiddish vocabulary words; and a few on just

Continued on page 14

Power and powerlessness

By RABBI JAMES PONET

As the Jewish calendar hurtles into the dark short days of Kislev and you begin to hanker for the extra light of Hanukkah, as synagogue-



based Bible readers wend their way weekly through the potency tales of Genesis; as Palestinian youths, oblivious to declarations that the Intifada has faded, begin their third year of casting stones at Israeli soldiers, an effort that has cost some 600 of them their lives; as the oppressed masses of Central and Eastern Europe continue publicly to push their jailers for democratic reform, we, the too comfortable Jews of America, do well to ponder Jewish use and abuse of power.

Accordingly, I shall dedicate my next several columns to ruminations on power.

Hannukah is the holiday of Jewish political and military power, the only Jewish holiday that commemorates a war. Genesis is a narrative of power struggle between omnipotent Creator and perverse creature, between older and younger brothers, between Canaanites and Hebrews. Genesis begins with the dramatic demonstration of divine potency, "Let there be light!" and ends with the brilliant power-brokering of Joseph. It seems appropriate to me that Hannukah always occurs against a Genesis/Joseph backdrop.

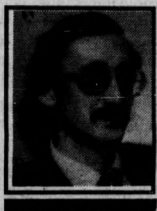
Among the power-related questions which I want to consider are: 1) Is there a Jewish way of exercising political power? 2) Can a State be deemed substantively Jewish? 3) Is there a Jewish theology of power? 4) Should human concentrations of power be regarded as instrumental, dangerous, holy?

These questions about power are relevant to what I see as a central Jewish myth of our times, namely that Jewish powerlessness allowed the Holocaust to

occur and only Jewish empowerment can preclude the possibility of another holocaust. This myth is fueled by the persistent Jewish foreboding that regardless of apparent political and military power the Jews are still a gravely vulnerable people who may be betrayed at any time. Jews, like their enemies, tend to exaggerate both their power and their weakness.

I am persuaded that historian David Biale has laid out a critical Jewish psychological and theological agenda in his 1986 book, *Power and Powerlessness in Jewish History*. He writes there, "From biblical times to the present day, the Jews have wandered the uncertain terrain between power

and powerlessness, never quite achieving the power necessary to guarantee long-term security, but equally avoiding, with a number of disastrous exceptions, the abyss of absolute powerlessness. They developed the consummate political art of living with uncertainty and insecurity; their long survival owes much to this extraordinary achievement. Jews today must struggle to come to terms with this history, in light of their present neither inflating their power nor exaggerating their powerlessness. The lessons they learn are necessary for their own continued existence and are equally relevant to the continued existence of mankind."



WORDS

By I.E. Mozeson

This column is excerpted from "The Word: The Dictionary That Reveals the Hebrew Source of English" (Shapolsky Books, N.Y.). Readers offering new English-Hebrew connections not found among the 22,000 entries in the book will receive a copy of this \$30, oversize, 310 page hardcover reference. Non-English to Hebrew connections will be acknowledged in future editions. Prof. Mozeson may be reached for word, book or lecture information at 24 5th Ave., #1223, NY, NY 10011 or at (800) 288-8880.

Now you know all

All — from Hebrew Koll

Does All sound too soft to have derived from the Hebrew "all," koll or kholl? Listen to Dutch geheel (all) get harsher as we move eastward to Polish cały (whole, entire). The Indo-European root to mean "whole" is kailo. Derivatives like hale, healthy and whole [some] are better linked to other kh-l Hebrew terms like hayil (vigor) when we get to the "health" entry.

Hebrew koll expands to words like kalil (whole, complete), klal (total, sum) and kolel (general, universal, inclusive, community). The "hol" in Catholic and holocaust are from Greek holos (whole). "Holocaust" historically refers to a sacrifice whose victim was wholly burnt — like the ola or khola sacrifice of Exodus 29:18.k The most potentially inclusive vowel-L term in Hebrew is that signifying deity, or the Almighty, in names like Beth-El, Daniel or Emanu-El. Allah is the Arabic counterpart.

Alley — from Hebrew Al-lah

Alley follows a path from French aller (to go) to Old French allee (a going, passage). Hebrew allay (go!) is from alah (going up, pilgrimage, a passing, immigration to Israel or progressing). The El of El Al airlines means "to" or "towards." There's no mitzva of aliya to Hawaii, but ala ae is "to rise," ala is a path and hele is "to go" in the native tongue.

Wischnitzer mourned

By JOSEPH GUTMAN

Rachel Wischnitzer's death marked the end of a generation of pioneering European scholars who built the foundations of Jewish



tors), which featured eighteenth-nineteenth-century portraits, she guided the notorious Nazi Adolf Eichmann through the exhibit. 1935 also saw the publication of her first book, a pioneering work entitled *Gestalten und Symbole der jüdischen Kunst*.

With the forced closing of the Berlin Jewish Museum in 1938, she and her family emigrated to Paris. Here she arranged a major show of Jewish artists residing in Paris at that time. She also enrolled at the Sorbonne and took a course with Comte Robert du Mesnil du Buisson on the recently discovered synagogue of Dura-Europos.

Coming to the United States in 1940 she continued her studies on the Dura synagogue at the Institute of Fine Arts of New York University. She earned a Master's degree in 1944; her thesis, "The Messianic Theme in the Paintings of the Dura Synagogue," was published in 1948 by the University of Chicago press. In 1956, at age 71, she undertook to teach art history at Stern College for Women at Yeshiva University in New York and received a doctorate honoris causa upon her retirement in 1968.

Although she never practiced architecture, she wrote two basic works on synagogue architecture — *Synagogue Architecture in the United States and The Architecture of the European Synagogue*. Rachel Wischnitzer was truly a legend in her own time. She had many distinctions to her name: she was one of the first women to become an architect; she was the first female scholar to help establish the new discipline of Jewish art and she was the first woman to teach Jewish art history on the university level. Her name and the field of Jewish art intricately interconnected. her work will long serve as a fitting memorial to her memory.

By 1921 she and her husband, the well-known Jewish historian Mark Wischnitzer, had settled in Berlin. There, from 1922 to 1924, she was art editor of the beautiful magazines *Rimon* (Pomegranate), in Hebrew, and, its counterpart *Milgrom*, in Yiddish. From 1927 on, she was associated with the Berlin Jewish Museum, and from 1935 to 1938 she assisted Franz Landsberger, the director, with the Don Isaac Abrabanel show and the Akiba Eger Memorial Exhibition.

At the 1936 display of *Unsere Ahnen* (Our Ancestors)

art and gave the field its impetus in the United States. At age 104 Wischnitzer was the last survivor of that generation for such scholars as Franz Landsberger, Stephen Kayser, Guido Schoenberger, and Alfred Werner who died many years ago.

Born on April 15, 1885, in Minsk, Russia, to an assimilated middle-class Jewish family, she was a product of two major cultures, that of pre-World War II Europe and that of the post-World War II United States. Wischnitzer went to high school in Warsaw and studied art and philosophy at the universities of Heidelberg and Munich. She attended the Académie Royale des Beaux-Arts, École Supérieure d'Architecture, at Brussels, earning diplomas in architecture from the École Speciale d'Architecture and the Alliance Française in Paris, in 1907.

By 1921 she and her husband, the well-known Jewish historian Mark Wischnitzer, had settled in Berlin. There, from 1922 to 1924, she was art editor of the beautiful magazines *Rimon* (Pomegranate), in Hebrew, and, its counterpart *Milgrom*, in Yiddish. From 1927 on, she was associated with the Berlin Jewish Museum, and from 1935 to 1938 she assisted Franz Landsberger, the director, with the Don Isaac Abrabanel show and the Akiba Eger Memorial Exhibition.

At the 1936 display of *Unsere Ahnen* (Our Ancestors)

Something happened to Conservative Judaism along the way

Continued from page NAT 1

of cursing the darkness that too often clouds our visions of ourselves and our movement.

We are living through a period of time in which, from a demographic perspective, the Conservative movement has been losing ground, not gaining. Scarcely a day goes by when one person or another doesn't long for the "good old days" when virtually all Conservative congregations were bursting at the seams, with more members than they could handle, and our movement had the American Jewish world in the palm of its hand. We were, by far, the dominant voice and force on the American Jewish scene. Orthodoxy was thought certain to vanish, and Reform was simply not traditionally rooted enough to be taken seriously.

Yet today we find a vibrant, resurgent and aggressive Orthodoxy, and a Reform movement which is doing better than fine. We of the Conservative movement are far from on the verge of disappearing, but between us we can admit that, even given the end of the baby-boom-generated explosion which we enjoyed 20 and 30 years ago, we are not what we were a generation ago, nor are we where we would like to be. The Seminary is alive and well — its programs and enrollments have grown geometrically — but the oft-heard lament about the Conservative laity is unfortunately too true. We are blessed with talented leaders on both a lay and professional level, but not too many followers who share their leaders' vision and passion.

Most of our people still have little idea of who they are religiously, and the overwhelming majority of them are not observant. Something happened along the way. Something is radically wrong. It wasn't supposed to be this way, and no one laments the state of affairs more loudly than rabbis. Yet I can't help but feel that, in large measure, it is rabbis themselves who have brought this situation into being.

To be more specific, I think that, in far too many instances and far too many ways, the rabbinic leadership of the last generation sold both you the laity and Conservative Judaism short for the sake of allowing the phenomenal growth of the movement to continue unfettered. Those who criticize our movement from the outside like to point to the decision of the Law Committee allowing the driving of cars to and from synagogue on Shabbat as the example par excellence of Halakhic accommodation to new realities, and to some extent that certainly is true. Although I personally do not abide by that decision, I can see how it was perceived as necessary to facilitate the sociological expansion of our movement from city to suburb.

Sometimes Halakha should accommodate, and good people will disagree about when it should and when it shouldn't. But it wasn't just driving to and from shul. That alone was not enough to create today's situation. It was, rather, the creation of synagogues which too often were programmed to meet the social, recreational, and pseudo-religious needs of their members without making any real religious demands of them. They pleased aesthetically and were suitably decorous...they churned out Bar and Bat Mitzvahs...they had wonderful caterers...But what kind of next generation did they produce?

I think we all have to ask ourselves why it took Emet Ve'Emunah so long to become a reality. We all know the answer as it is taught. The overarching principle of our movement, rooted in Solomon Schechter's own words, was inclusivity as opposed to exclusivity. All elements "essentially loyal to tradition" have a place with us, as I believe your own organizational charter states. But how could it be that virtually an entire generation of our movement was taught next to nothing about obligation and commitment, about what it is that Conservative Judaism — positive historical Judaism — requires of those who would seek to define themselves by that label?

Why did so few people emerge with any real sense of *hiyyuv*, any sense that Shabbat, kashrut, and the living of a Jewish lifestyle were their obligation, and not just some lofty notion or ideal? Why has a relatively young rabbi like myself inherited a movement where most of our programmatic energy has to be devoted to getting Jews of my age just to walk through the door of the synagogue? Why are there next to none there to begin with? What happened to my generation of Conservative Jews?

For all that the triumphalist attitude of today's resurgent Orthodox Judaism is often difficult for us to abide, we would do well to draw some lessons from their success with those young men and women whom they have been successful in bringing back to Judaism. They seem to understand that which we never have as a movement. Whether it is with the alienated who are returning or the children and young adults who are already within their fold, commitment and practice are not regarded as options for the more interested to consider. They are simply givens.

One cannot help but get the impression that, in the name of accommodating our movement's expansion from city to suburb, somewhere along the line, someone, or some group of people, decided that the only way to accomplish that was to present a watered down, less obligating version of Judaism which might appeal to the "modern Jew." We lost track as a movement of the fact that the tradition speaks pretty well for itself. Halakha is restricting, to be sure, but the observant Jew, regardless of movement label, also understands that it is liberating, and we denied our people the opportunity to be liberated. We became masters of *kavannah* at the expense of *kevah*, emphasizing the occasional or periodic significant religious experience instead of the day-in, day-out art of Jewish living. We confused responsive readings with real *kol t'fila*, decorum with commitment, and a "secular" notion of religious aesthetics with Judaism's notion of *hadrat kodesh*, the beauty of holiness.

The problems of today's Conservative movement are, to me, a ringing affirmation of the fact that the notion of "catholic Israel" which Solomon Schechter spoke of is indeed alive and well. We of the rabbinate gave the people of our movement a product, and by and large, through their non-observance, they sent back a message that they rejected it. And so we find ourselves where we are today.

Where do we go from here? As a rabbi speaking to a convention of lay people, I urge you to understand that, wherever we go from here, it will have to be as a united front, working together instead of at cross purposes. Contracts and severance are minor issues compared to insuring the existence of our next generation. The business of agitating for Jewish practice and observance cannot be the rabbi's work alone, just as visiting the sick and comforting the mourner is a responsibility which devolves equally upon all Jews.

There is no lonelier feeling in the rabbinate than calling repeatedly for greater Jewish observance and feeling that your call is largely unheard. As much as anything else, that sinking feeling of alone-ness tends, over time to produce the kind of rabbi who would rather put across a watered-down product that has a better chance of being responded to than that which is authentic. The rabbinate and the laity are natural allies in the quest for more universal Jewish practice in our movement.

And as allies of the rabbinate in this great and noble quest, Emet Ve'Emunah is your greatest ally. Each and every one of you has as great a responsibility to be observant as does your rabbi, and you don't need your rabbi to legitimize your practice. Emet Ve'Emunah makes it abundantly clear that Conservative Judaism is about Jewish practice and observance, regardless of whether the nuances of one person's observance differ from another's. If our movement is not merely to survive, but to regain the pride in its step that once rightly characterized it, then what we must be doing now is making sure that the mistakes which we made a generation ago are not repeated with today's children and young adults.

There is nothing wrong with us which we cannot fix ourselves. All we have to do is come to terms with the fact that, no matter how we differ about individual matters of Jewish practice, the bottom line is that we embrace Halakha and Jewish practice, and we require it of those who would want to be a part of our communities. Ultimately, our truest legitimacy will come from within, not from without, and we can never respect ourselves as authentic until we are. That's where we go from here, higher and higher towards ever greater authenticity and integrity. May God grant us vision and determination equal to the challenge we face, and I thank you once again for having allowed me this opportunity to speak with you.

Tseiteleh

©By PEARL MARCUS

When the supervisor of the Katonah Adult Ed Program handed me the class list for my Yiddish course there, I was taken aback. "Twenty-two members registered! But I specified that only 10 or 12 could participate in a conversational Yiddish class. With 22, very few participants will get a chance to talk. And all the others will go home frustrated!"

"I know. You're right," he cajoled. "But, Mrs. Marcus, please realize that I never knew that we had that many Jews in Katonah. They seem to have come out of the closet to register for this course. I'm a Jew, too — and I was so glad to see this kind of emergence in Katonah that I didn't want to close the registration. Please don't refuse to include them all. Are you going to be the one to deny them this Jewish liaison?"

After that statement, what could I do but cope?...And so, I went home to mull over how to begin this course so that all 22 could feel involved even if they might say only a few words. Since it was the week of Sukkot, I decided to read a short story that dealt with this Yontif. It was an Avrum Reisen story entitled "Farshpetikt" ("Too Late"). The punchline of that tale has always lent itself to a heated discussion in past classes. Hopefully, even those who might not get a turn to voice an opinion might at least feel involved.

Placing the key vocabulary on the board, I proceeded to read this tale about a non-Jewish, Polish peasant who was poverty-stricken. He knew that the Jews in the nearby shtetl were planning to celebrate a holiday wherein they built huts that were roofed with pine branches. And he fell upon the idea of earning a few dollars by filling a wagon load of pine branches and selling them to the Jews for these holiday huts. But when he arrived in the shtetl, he was shocked to see that the huts had already been built! As a matter of fact, he even heard the Jews already chanting in the synagogue as they were celebrating their Sukkot services.

"Too late!! Too late!!" the peasant wailed.

At that moment, the doors of the synagogue came open, and the Jews strolled out, conversing in friendly groups. When the crowd spied the peasant with his wagon load of pine branches, they burst out laughing. "Now, he comes! Too late! Too late!"

Whereupon the peasant cried out, "Oh, please buy them! Buy them anyway! I need money for soap — for matches — for bread."

A hushed silence fell upon the group. A man was in need! What to do? The stores couldn't be opened on Yontif to give him any produce. And money certainly couldn't be handled on Yontif. What to do? Suddenly, one Jew burst from the crowd, ran into his house, broke off half of his challah and handed it to the peasant, "Here, talk half of my bread. My family will share."

Another Jew ran to his house and came back with a supply of matches. And so it went — each Jew giving a bit of his own meager food supply to a fellow human being.

"Thank you! Thank you! Thank you!" effused the peasant as he saw his wagon being filled with staples.

The Jews warmed to the peasant's joy, and patted one another on the back — filled with the pleasure of doing a mitzvah.

"Thank you again!" repeated the peasant. "I'll never forget you all. NEVER! NEVER!" — and he drove away.

"Never?" commented one bearded Jew. "Yeh, Yeh! Never — until the next pogrom — and then, he'll beat us up like all the others."

The gaiety left the crowd as they heard these words — and knowing the full truth of that comment, they walked off to their separate homes in silence.

As I ended my reading, I felt a strange tension in the air — one I'd not met when I'd read this story before. Suddenly, my eye caught a woman engaging in a charade meant to catch my attention. She was pointing to the back of another lady and silently and clearly mouthing the words, "She's not a Jew!"

My heart sank! How could I trigger a "free" discussion knowing this?

"Poof!" went my prepared lesson plan! And lamely, I steered away from the story's theme and into a sideline issue. I went home a bit upset and moaned to Henry, "Oy! Next week, I'd better prepare a follow-up explanation of why I chose that story."

"No," advised

Henry wisely, "leave the situation alone. Deal with it only if the class brings it up. Otherwise just go on with your planned lesson."

As it happened, no one brought up the subject. As a matter of fact, when I arrived the following week, a half hour before class began, I found the supposedly non-Jewish lady waiting for me at the door. She handed me a rose, and said, "Thank you for last week's story! I haven't heard Yiddish spoken since I was a child in my mother's home, and I'm amazed at how much came back to me as I listened to Avrum Reisen. Incidentally, I came early tonight because you had asked us to address one another by our Jewish names, but I don't remember mine."

I looked at the rose in my hand and smiled, "Well, how about being called 'Shoshanah' — that's the Hebrew name for 'rose'."

She beamed. "That sounds lovely!"

And Shoshanah turned out to be my star pupil! My homework assignments entailed weaving each week's new vocabulary into some personal anecdote. The various vignettes that emerged were always delightful. Some were humorous — others, poignant. Each was effective. But without any question, Shoshanah's stories were the very best of all. She had created a little character named Tseiteleh. And each week, Tseiteleh had a new adventure with the new list of Yiddish words. Tseiteleh grew into such a deliciously imaginative series that we always saved Shoshanah's story for last so that it enhanced the conclusion of the session.

One night, I commented on how talented a writer Shoshanah seemed to be, and the entire class informed me proudly, "Don't you know who she is? E _____ C _____ is a two-time winner of the National Newberry Children's Book Award! And she's been a resident of our town for 45 years!"

"Ha!" I thought to myself, "and for 45 years, no one in 'our town' knew that she was Jewish — until this Yiddish course."

But the story does not end here. You see, at the end of this Yiddish course, I present each participant with a "diploma." When the Katonah class "graduation" was held, I called out each member's Jewish name as I awarded each diploma — and I found myself with one certificate left over!

In mock bewilderment, I exclaimed, "How can I have one left? Does everyone have a diploma?"

"Yes!" came the chorused reply.

"Hmmm — then let's unroll this one and see whose name is on it." Slowly, I opened the scroll and read aloud:

Dos Bashtetikt As

Di Shiler

Hot Graduirt Klas Alef

Mit Loyb - 1979

Then pausing a moment, I added, "and it is made out to: Tseiteleh!"

I handed the certificate to the famous writer — who now held two diplomas in her hand. Shoshanah looked at me, clutched Tseiteleh's diploma to her chest, and with tears in her eyes, she said, "Thank you, Pearl, this is the best award I've ever received."



Artificial insermonation

By RABBI SAMUEL SILVER

Does a sermon have any effect on congregations?

In the *Algemeiner Journal*, Rabbi-columnist Nissan Gordon asks himself that



question. He remembers that a famous preacher, the Mirer Rebbe, Rabbi Elihu Baruch Kamai, used to deliver the same drush every Shabbat Shuvah. Since he was a learned scholar, his disciples asked him why, and he replied: "I haven't seen that people are abiding by the pleas I have voiced each year. So I'll keep offering the same admonitions."

Gordon reflects that nowadays rabbis preach weekly and even more often in contrast to the practice that prevailed years ago when the rabbi preached only twice a year: on the Sabbath before Passover, Shabbat Ha-Gadol, and the one between Rosh Hashanah and Yom Kippur (Shuvah).

Gordon reviews a book of suggested homilies published annually near the High Holydays by the Rabbinical Council of America, the association of Orthodox rabbis. Each entry is a gem, he says, replete with erudition. He writes about two of them, one by Rabbi David Hollander, who eschews contacts with non-Orthodox rabbis, and Rabbi Haskel Lookstein, who was a president of the New York Board of Rabbis (and does hobnob with those of other groups).

Hollander's sermon cites Rashi's comment on the various stops where the Israelites lingered on their trek between Egypt and Canaan. The stops are like that made by a father (God) bearing a convalescing son (Israel) to a safe destination. In our times, too, the Jews have moved from one station to another, often ailing and sometimes rejoicing, ever mindful of divine care, says Hollander.

In his homily in the book (which has sometimes been described as artificial insermonation), Lookstein

chats with his parishioners informally, stopping at three sections of the Kol Nidre service and asking them whether they can apply the words to their lives. In the section where the worshipper says *Al Chet* (for the sin which I have sinned), he asks his people to ask themselves whether they have deviated from kashrut. Gordon quotes Lookstein as saying, "Jewish books are important, but more important is kosher food in your homes."

Hope, not Hate

In a letter to the editor of the *Algemeiner Journal*, Isaac Aron, a Holocaust survivor and a Holocaust chronicler who lost his family to the Nazis, expressed both consternation and astonishment at words which Elie Wiesel wrote in the op-ed page of the *New York Times*. The words which evoked this reaction were: "Those who survived the darkest of tragedies have chosen to remember it with generosity, not anger, with compassion, not hate. Their aim is not to divide people but to bring them closer together. Their ideal remains to evoke hope, not despair, not to create bitterness among nations but to strengthen humankind's struggle for peace and quest for human dignity."

In a cry of the heart, Aron asks Wiesel how he could do anything but hate the savages that mercilessly massacred so many human beings.

Dozens of Volumes

A monumental project in Israel is "Otzar Ha-Psukim," a treasury of legal interpretations. It involves the gathering together and the publication of modern answers to halachic questions. The project is the work of a committee of rabbis, most of whom came from behind the Iron Curtain and were put to work by the ministry of religions to assemble legal opinions, many of them almost lost during the Holocaust or scattered in various libraries. The endeavor began shortly after the establishment of the State of Israel and will ultimately encompass dozens of printed vol-

Continued on page 14

When the rabbi goes sentimental

By RABBI MAURICE DAVIS

I just came home from Kissimmee where I conducted services for Congregation Shalom Aleichem ... and finished sixth in the Flori-



shall be there meaningfully, not just passing through, and not just spectating along the way.

I am going home... to three homes of mine. To my family filled with friends, and to friends as close as family, in a circle of friendship that spreads across the land.

And then back to Palm

Coast where my latest friends and I share another and precious home.

Excuse me for getting so personal, but it is that time of year for me, and I get awfully sentimental.

I am the most fortunate of people, and I write this with a heart filled with thanksgiving.

SMALL town AFFAIRS

da Open Cribbage Tournament.

now I have one day to pack before heading north for what promises to be something special. The first week will be in Rhode Island for Thanksgiving, and for the special Sabbath service on Sadie Davis Night at Temple Beth El, where my son, Rabbi Jay R. Davis and I will preach. Michael has to return to his own Temple Sinai in Forest Hills, N.Y. On Thanksgiving day, however, we will all be together as four generations of us toast the memory of my mom on her birthday.

Then on to Westchester, and to the Temple I served for 20 years, The Jewish Community Center of White Plains. I have been asked to give three lectures there this year, and Nov. 29 is #1.

We shall return to Florida in the beginning of December, and immediately pack up to go to Indianapolis for the extended weekend of Dec. 14-17.

There is going to be a homecoming for all the people I confirmed during the 11 years that I was the rabbi of the Indianapolis Hebrew Congregation. Hundreds are planning to be there, and I am the most excited of them all.

Now, let's see. I spent the first 22 years of my life in Rhode Island. I spent 11 years in Indianapolis, and 20 years in White Plains. Fifty-three years of my life have been spent in those three places.

(If you are keeping score, throw in 5 years in Lexington Ky., seven years at H.U.C., a couple of years in Cleveland. And three years in Palm Coast to round it out.)

Fifty three years in three places, and I'll be in those three places within a span of 24 days. Not only that, I

Blacks denounce tokenism

By RABBI ALAN WEITZMAN

In the past we prided ourselves on having good relationships with the Black Community. This group is approximately 5,000 people, and



we have been involved on a number of different levels. In a small community our paths cross frequently. We have a close relationship with a Black church and on an annual basis we worship together, break bread together, etc. We bring speakers into the synagogue to speak to our children and teenagers about racial prejudice. We financially support groups like the NAACP, the Negro College Fund, etc.

Recently, we decided to become more formal in our communication with our Black neighbors and we started a dialogue group consisting of the Reform and Conservative congregations, several congregants from each congregation, our Federation director, several Black minis-

ters, lay people, and the director of the County Human Relations Council. We have been meeting on a monthly basis and have been planning a number of activities. The synagogue will have a Black/Jewish dialogue after a Friday Evening Service which will be open to the community. Our teenagers are involved in an evening of activities with the Black Community Center.

At our last meeting, the Jewish community was chastised by several of the Black Ministers for being involved in acts of tokenism. One of the clergy people pointed out that I had done a lot of talking over the years about helping, but had really done very little. The ministers said that unless we were prepared to deal with the important issues of helping their children receive a better education and assisting them in finding jobs, we should disband the group and stop wasting their time.

Maybe because of my naivete, or not being close enough to the situation, I did not realize the extent of their anger and hostility. When things calmed down, we decided to continue meeting at least for another six months. We also agreed to form several additional dialogues.

How the Israeli Forum goes at it

By SAMSON KRUPNICK

As we entered the various halls of the Laromme Hotel in Jerusalem we noted a youthful (to me) group, ages 30-40, businessmen and pro-



professionals from all countries joining their Israeli counterparts in intensive discussions on the varied phases of doing business in Israel either as partners in ongoing Israeli enterprises or as initiators by foreign corporations. These were the five workshops of the First Economic Forum Conference held recently, which we described in last week's column. We were much impressed by the makeup of this group, its efficiency and apparent dedication to the specific objective of creating a closer link between Jews in Israel and their counterparts abroad in businesses and professions. This conference was organized, financed and sponsored by the Israeli Forum, but four years in existence, and their associates in all countries abroad.

The four-day conference concentrated on workshops and visits to specific business sites, followed by a sixth summary "workshop" with "tachlit" (prospective practical results) as the goal. The topic for discussion was: "What Will Persuade Me To Do Business With And In Israel?" The participants worked in small groups with experts on hand to answer any and all queries. At the end of the discussions each group presented conclusions, which were the basis of a final paper presented to Finance Minister Shimon Peres, who was the invitee as guest of honor at the dinner following the final workshop. He responded to topics raised in previous workshop.

An open discussion followed the presentation. Meir Arnon, chairman of the Conference and president of the Israel Forum, presided at the closing session, which dealt with important decisions and plans for future activities.

Upon checking with participants from the U.S. and some Israelis we learned that everyone, without exception, had nothing but superlatives about this First Economic Forum Conference. Four tours were arranged for the delegates Tour 1-Chemicals And Pharmaceuticals — a visit to Interpharm Laboratories and the Weizmann Institute, followed by a panel discussion on "Chemical And Pharmaceutical Industries In Israel" Tour 2 — Land Development — a visit to Industrial High-Tech Parks, a Shopping Center under construction and a Housing Project,

involve them in our economy. We provide them all the facts and give them the opportunity to evaluate and decide. We do it as quickly and as efficiently as possible. We are business people and so are they — no point in wasting valuable time with speeches and receptions."

"What precisely do you have in common?", we inquired. Zvi Raviv replied with a smile: "Our common denominator is being Jewish (whatever that may mean to some of them). Our common interest is our like business or profession. Our common desire is to help Israel's

"This is a new generation. Some have inherited businesses. Some have risen to executive positions in existing companies, improving and expanding them. Some have even initiated new business with innovative ideas. These are people with imagination and initiative. We aim to bridge the gap and to work together for the growth and development of Israel's economy in preparation for a major role in the 1992 European Common Market."

followed by a panel discussion on "Land Development In Israel."

Tour 4 — Textiles — a visit to Gibor-Sabrina Textile Enterprises, followed by a panel discussion on "Textile And Fashion Industry In Israel."

By all standards this concentrated agenda in so short a time was a tall order for the participants to absorb. We discussed this and other factors with the President Arnon and with Zvi Raviv, a member of the Israel Steering Committee. "Doesn't this concentration of workshops and tours, etc. smack of a bit of high pressure upon the overseas participants?" we queried pointedly.

"Not at all," was the ready response "On the contrary these young business men and executives appreciate the business-like approach. They know why they are here. We want to

economy."

We gave further vent to our curiosity, expressing our surprise at the makeup of the participants "How is it that this Economic Forum is composed of so many young business men and professionals? At 30 or even 40 have they been able to make it big?"

Meir Arnon replied with a cogent observation: "This is a new generation. Some have inherited businesses. Some have risen to executive positions in existing companies, improving and expanding them. Some have even initiated new business with innovative ideas. We have in our delegation from Canada a young executive, 28 years old, who in four years of business has reached a point where he deals in hundreds of millions. These are the people with imagination and initiative. We aim to bridge the gap and to work

Continued on page 14

A housing solution

Problems abound in Israel, and many of them appear insoluble, at least in the foreseeable future. But when one major problem turns out to be a possible answer to another problem, everybody ought to be happy.

The authorities here continue to talk about the impending wave of new immigrants expected from the Soviet Union, from Argentina and from other lands, and continue to talk about the need for proper integration and absorption. Most of the existing absorption centers are filled, and efforts are now being made to encourage newcomers to settle into their own apartments within a few days of their arrival. The Ministry of Absorption, the Jewish Agency, and an increasing number of volunteer organizations are now engaged in putting into practice the new procedures which are evolving.

All the talk in the world, however, is no substitute for concrete action — and by concrete we mean that mixture of cement and sand and gravel which go into the building of new homes. Between the budgeting and allocation of funds, the drawing up of architectural plans, the earmarking and preparation of the ground, and the actual construction, months and years can elapse. And in the meantime, the immigrants are already arriving.

The last time there was a mass aliyah the olim were housed in tents and shacks, the infamous maabarot. That is obviously not going to be a solution this time. The housing problem is a very real one.

Simultaneously, the country's kibbutzim have a problem of their own. A number of them had built guest houses, but the tourists are not coming in the expected droves, with the result that rooms remain empty, non-income producing, at a time when the kibbutzim are saddled with heavy debts and are looking for new sources of income.

Furthermore, there has been a shrinkage in the kibbutz population. It has been estimated that as many as 50% of the kibbutz youth leave their homes for city life, and there are few replacements. Housing which had been put up with a liberal hand during the past decade, when inflation was rampant, today stands empty.

The matching of the two problems is obvious, and kibbutz leaders are already busily compiling a list of the rooms and facilities which could be placed at the disposal of the new olim. Recent experience has shown that many of the immigrants from Argentina are indeed attracted by kibbutz life. The Soviet olim, on the other hand, are repelled by it, but the available housing on the kibbutzim might at least provide an answer to their immediate needs. — C.A.

COMMUNAL notices

For up to 25 words

One insertion	\$22
Two insertions	\$40
Three insertions	\$55
Four insertions	\$65

Additional words: 75¢ each, per insertion

All advertisements must be accompanied by payment. If a box number is desired, add \$3 for each insertion.

Box numbers are 2 words.

THE JEWISH POST & OPINION

P.O. Box 449097, Indianapolis, IN 46202 • 317 927-7800

positions open

RABBI — full-time for Conservative Synagogue in upstate NY. Submit resume: Search Committee, Cong. Shaaray Tefila, 68 Bay St., Glens Falls, NY 12801.

Jewish Post, P.O. Box 449097, Indianapolis, IN 46202

positions wanted

RABBINICAL STUDENT — Energetic rabbinical student with strong leadership skills, pulpit experience and loves teaching, is seeking a challenging position in the New York/Long Island area. Also have experience in life-cycle events and young adult groups. Will consider large or small congregations. Steven Rosenberg, 3145 Geary Blvd. #455, San Francisco, CA 94118, 415 561-9759.

A Midwestern Conservative Congregation is looking for someone with the following qualifications to fill a position: 1. Cantorial skills. 2. Teaching experience in religious school. 3. Able to assist rabbi in reading of the Torah. 4. Experience in preparing students for Bar/Bat Mitzvah. Please send resume to Box 6122, The



SOCIAL calendar

By Jean Henschel

Fate wrote the last page to a glorious Hadassah-New York Chapter Dinner-Dance at the Hilton Hotel when one of its dedicated chairpersons — a member for decades — left, at the conclusion, with several other guests.

Gertrude Blau, a widow, 81, collapsed at the front rotunda on the pavement and went into cardiac arrest. Cries for "a doctor" were immediately answered by the two Hebrew U. physicians who were main speakers in the grand ballroom of the event, and were leaving with their wives. Both immediately started a 15 minute heart project that revived her heart until an ambulance arrived and removed her to a nearby hospital. She passed away the following day.

Friends said Mrs. Blau had enjoyed the evening very much. It was as if her sudden disability and her last hours were almost willed not to in anyway mar the event of Hadassah coming on after its conclusion as it did one close associate said. "It was the way she would have wanted to go..."

One of the two dedicated physicians was Dr. Shlomo Eisenberg, 55, a sabra who received his M.D. at Hebrew U. Hadassah Medical School in Jerusalem in 1963. Dr. Eisenberg addressed the guests advising them that he was shortly to attend a medical symposium of leading doctors, global in Sweden. Eisenberg was representing the State of Israel at the Carolina institute that is charged with bestowing Nobel Prizes of achievement.

The other was Dr. Eliezer Katz, 38, who spent three years with the Army before entering Hadassah Medical School. His training included residency in Mt. Sinai Hospital here. Dr. Katz told of a terrorist bomb attack on a civilian bus in Jerusalem where he treated the casualties. Israeli and Arab wounded soldiers were his patients often before. "There was no difference in our treatment to heal them. We at Hadassah know no boundaries," he said. Currently, he is practicing on leave at Downstate Medical Center in Brooklyn in the Surgery Unit. His wife and three children live nearby.

Music was playing as Hadassah New York president Bernice Epstein was on the receiving line as guests began arriving, with Rabbi Jerome Epstein at her side.

Her husband is a Yeshiva U. graduate, ordained at the Jewish Theological Seminary and is Director of Placement and Community Services at the Rabbinical Assembly, the 1200-member rabbinical association of conservative rabbis.

Rabbi Epstein was leaving the following day on a 10 day mission to the Jewish community of Yugoslavia, the first in many decades. Yugoslavia was hosting him to encourage tourism and bring its Jewish people in contact with brethren from other lands, he told me.

Although Bernice Epstein had planned to accompany her husband and a number of other Jewish leaders, her full presidential schedule — "a loving one" she said, had her take a "raincheck," she told me.

"We have some 10,000 members, composed of 40 groups that make up the New York Chapter she said, introducing me to Frieda Lewis, a past national Hadassah chief. Bernice had been a top professional executive with the American Zionist Youth Foundation for eight years. Directing its annual Israel Day Parade was a "chore of love... watching those artistic, creative youth design floats of affection spelling I.S.R.A.E.L.," she smiled. In a long black beaded gown, she looked a regal angel. She spoke of the organization's many accomplishments, highlighting its HMO, Hadassah Medical Organization. "We of the New York Chapter have always done our share in creating the greatest Medical Center in the entire Middle East. It brings healing to thousands upon thousands. We provide the means for HMO to acquire the most sophisticated equipment."

Later, in between the guests gustily doing the "Hora" dances, Israel Singer, Secretary General of the World Jewish Congress whose wife Evelyn is a Hadassah lady, gave a talk of the need of Jewish education for children around the globe. He and Evelyn have five "older" young.

Later, at the Presidential table with the guest speakers Bernice introduced me to an American couple who personify Zionism at its best, parenthood at its finest and professionalism at its best: Dr. and Mrs. Bernard Kabokow.

Continued on page 14

November 29, 1989 Page National 12

JEW by CHOICE

The Sabbath Queen — a story

By MARY HOFMANN

Lord, how I hate weekends. All week I travel into the City and take up the shield of justice as a Very Important Person. The only



female attorney in the prestigious confines of Hiller, Meredith and O'Donnell.

I'm not a token, either. I worked my considerable rear end off, graduated summa cum laude, and earned every bit of glory and freedom I've garnered. But after five days of legal adulation, I come home to three rooms with a river view and nobody to talk to.

I could call Maxine and maybe we could take in a movie. Or Doris and I could go to the disco and gawk at the natives performing their orgiastic seizures. Perhaps some light opera or a theatrical something with the more cultured Phyllis.

Okay, so the selection is pretty grim. But it could certainly be worse. At least I'm free. Financially and emotionally independent, and I can do anything I jolly well please. Not like poor Mama. Poor superstitious, tradition-bound Mama and her rigid, unvarying Friday evening. No, sir, I'll never let myself get tied down like that — not for a man, not for kids, not for anybody.

Funny, though. As a kid there was something magical about those Friday evening rituals. Shabbat. Sundown Friday to sundown Saturday, no variation, no time off for good or bad behavior.

Oh, I suppose the original idea was sound. Thousands of years ago there weren't any weekends, and life for slaves must have been a ghastly affair. So for preservation — of life, sanity, and pride — we needed to be able to thumb our noses at our now extinct masters and say, "No. On this one day of the week we will do no work. We will stay in our hovels like Hebrew kings and queens. We will study, we will play, we will eat, and we will make love. But

we will do nothing that alters God's natural order."

So I'll grant my ancestors their much-needed Sabbath. But today? Why now? Now it only restricts us, and instead of being able to break free and take advantage of all the stimulating opportunities western culture offers, we are supposed to get all introspective, enjoy the basics, and all that. Seems to me our symbol of freedom turned into bondage!

Of course, poor Mama would never agree. Freedom, she'd insist with her provincial Jewish logic, is a reflection of the substance of one's mind and heart — what a person thinks of

ing from her bun in hysterical tendrils, and her eyes registered exhaustion.

But then, with a triumphant flick of her wrist, she'd snap the tablecloth and it would billow out and envelop our ordinary table, transforming it into a thing of lacy beauty, heralding the imminent arrival of Shabbat. Deb and I were relegated to polishing the silver candlesticks and setting the table, but we never really minded. I suppose a child needs that feeling of dependability and regularity, a beautiful table once a week, come hell, high water, or holocaust.

When all was set, we'd

After an awed moment of silence, a transmutation would take place in the darkened room. Mama stood there and, with elegance and grace, would recite the ancient Hebrew blessing and light the Shabbat candles, officially ushering in the great day. She'd gaze at us, her eyes brimming with love and gratitude. For that brief moment she was, indeed, the Sabbath Queen.

himself and the wanderings of his God-given intellect.

No, Mama. That's slave thinking. Freedom is doing anything you feel like doing on the Sabbath!

Poor Mama. Like an automaton she operated. Sunday through Thursday she worked her hands raw in Papa's store. And then relax? Heaven's no! On Thursday evening she cleaned the house. I mean, she scrubbed the floors, polished the furniture, sterilized the bathroom, and all but boiled the dishes.

First thing Friday she was off to the market to find the fattest chicken, the crispest vegetables, the freshest fruit and the inevitable bottle of Mogen David. She had to hurry, though, so she'd have time to knead and bake the challahs. Only then could she get on to cooking in earnest.

By the time Deb and I got home from school, her cheeks were as red as her hands, her hair was escap-

put on our best clothes and wait for Papa to come home from synagogue. We'd hug and kiss him and make noisily for the table.

After an awed moment of silence, a transmutation would take place in the darkened room. Mama stood there and, with elegance and grace, would recite the ancient Hebrew blessing and light the Sabbath candles, officially ushering in the great day. She'd gaze at us, her eyes brimming with love and gratitude — actual gratitude! — and, I have to admit, we couldn't help but stare back in adoration. For that brief moment she was, indeed, the Sabbath Queen.

But my God! the work! the sweat! All to do exactly the same thing every Friday, 52 times a year, all of her adult life. How could Mama, an intelligent and sensitive human being, bear it? It was demeaning. It was unnecessary. God would not, after all, have come crash-

Continued on page 14

Sex... like guilt, is forever

By ARLENE G. PECK

Actually, I'm not so sure about the sex part but, the title certainly got your attention. A recent poll in the Ladies Home Journal ques-



tioned the importance of sex to a marriage. Interesting. A solid majority of women felt that although sex is a basic part of marriage, other signs of affection, such as hugging and kissing are more important. Eighteen percent said that sex is important early on in a marriage. Less so in later years. Bullfeathers!

It may have been almost a decade since I was married, but my memory is still intact. Like riding a bicycle, some things you just never forget. And folks, I don't care what the majority have to say! It is no fun being married to a spouse who has to fake foreplay almost to the point of putting an arm rest down the middle of the bed. And, afterwards you felt like holding a mirror up to their mouth just to see if they were really breathing. Anyway, eleven percent who responded said sex is the most important aspect of a marriage. Four percent thought sex isn't important at all. These are probably the same women who are so ridden with guilt that they tip at toll booths.

What I find terribly curious and interesting is how the 4% who could care less always seem to seek out a spouse who is the right-brained physical mate. Why doesn't the one who wants to lie there like a fox find themselves attracted to someone to treat us the way that we don't love ourselves... with passion. So many men are threatened by the masculine side to a woman because they perceive it as being competitive, instead of complementary. The same holds true for women. They perceive sensitivity as being less masculine. A situation which thankfully is changing. I think men most often are attracted to and marry a woman because she is sexu-

ally attractive. And, when you mate solely on that basis there is a high probability that the marriage is on the skids... even before it gets started good.

The woman's expectations when she weds for the first time are different. Most times it was in her early youth and they weren't as high. Her reasons were more for home, hearth and with the biological clock ticking away, a father for the kids that she hopes to have. But, now, by the time she's in her 40's she's able to lose the nesting syndrome and her children are gone. Career wise, she's at her pinnacle of success.

For the first time in a couple of decades, the pressures are no longer there.

a cop out when I hear a woman so busy with business achievements that she has replaced multiple orgasms with tele-shopping, networking seminars and leveraged buy-outs. Love has become more callous. Women are bored to the point that they think that the earth is supposed to move, instead of them.

They used to ask what's your sign? Now, they want to know "Who's your broker?" When women once fantasized about what goes on between perfumed sheets, they've become too busy with spread sheets. Murmurs have been lost to beepers and it's gotten to the point when she does fantasize, it's about someone else.

The potential is there for

Women today, no matter what their age, can learn that their own existence doesn't have to make them feel like the floor of a New York cab or the flip side of Cher's life. I don't care what the Ladies Home Journal says about sex not being all that important.

And, it's lovely to find out that the possibility and freedom to sow some wild oats the second or maybe even third time around is there. She now has the leisure to look back and say that the only regrets that she might have are the things that she didn't do. And, maybe it's time to get on with them. Time passes only too fast. Even if the realization has already hit her that she may never be asked to pose for a swim suit ad in Sports Illustrated, it is still possible that the good days and nights are still ahead. Personally, I can't see the sense anymore of staying with a man who's never learned how to show any sort of joy. You know, the kind who covers up his orgasms like Watergate.

Women today, no matter what their age, can learn that their own existence doesn't have to make them feel like the floor of a N.Y. cab or the flip side of Cher's life. I don't care what the Ladies Home Journal says about sex not being all that important. I think that it's

sex. But, I suppose it's a lot like the State of Montana. A state that I have always thought to be like a G-spot. It's there but sometimes difficult to find. Especially if you're the kind who can't keep up even with your keys. I know that attitudes have changed drastically, and rightly so, since sexually transmitted disease has reared it's ugly head. Now, the attitude is "who needs love? I'd rather be making money."

Younger men, unfortunately are becoming as jaded as their older counterparts. The brain, we tend to forget, is the true sexual organ. Entertaining different notions, such as a younger man for the older woman definitely begins in the head. Once introduced, such a notion, the mind swings open. To be closely followed by other body parts.

I suppose, bottom line I could, on a limited basis, go along with the theory that sex isn't everything. But, if you're a woman or man who has lived through 15 years

Continued on next page

Torah for Women of Wall

By MIRIAM L. ZIMMERMAN

Granted, some issues of feminism are controversial: abortion rights, government subsidized child care, affirmative action, comparable

continue to pray every Friday morning and Rosh Chodesh until the Supreme Court decides the case.

"As a symbol of solidarity we are asking Jewish: women of the Diaspora to contribute toward the purchase of a Torah scroll, to be presented to the Women of the Kotel. The names of all women who contribute will be listed in a subscriber's album. In order to have the widest possible participation we are asking for a modest contribution of \$10 for each name listed.

"Membership in the International Committee for Women of the Kotel is \$25, which includes listing in the subscriber's album. Larger donations to underwrite this historic endeavor will greatly help to advance this sacred cause."

The appeal is signed by Susan Aranoff, Phyllis Chesler, Rivka Haut and Shulamith Magnus for the International Committee for Women of the Kotel. It should be noted that this group does not violate the Halakha, Jewish law. There is nothing in Jewish law that prohibits prayer services for women. Rabbi Getz's rationale for denying women their right to pray is that the sound of women's voices in prayer disturbs the men.

"It's time that such men learn their power over women has limits. Halakha has evolved to deal with microwave ovens, electric dishwashers, disposable diapers, and Jewish astronauts praying in space. Men responsible for this evolution can learn to adjust to another 20th century phenomenon: women's voices in joyful prayer soaring toward G-d.

When this column began, I quickly learned that many Jewish women's groups wanting publicity also wanted money. I early decided not to become a fundraising arm for organizations.

However, the essential human right to pray, which to me is prior to any civil or reproductive right, is in danger of being denied to Jewish women. Men whose values are grounded in a patriarchal system that systematically denies women's rights have

Continued on next page



worth. Such notions are guaranteed to liven the dulllest dinner party.

One issue that shouldn't be controversial but that has erupted into physical violence will soon be decided by the Israeli Supreme Court: the right of Jewish women to pray.

Last year in Jerusalem on December 1st, I had the incomparable experience of participating in a halakhic prayer service, the first time in history that women prayed with a Torah at Judaism's holiest site, the Western Wall, or Kotel. Since then, a grassroots group of women from all Jewish denominations has continued to pray together every Friday and every Rosh Chodesh (New Month), despite harassment from ultra right-wing men.

The following excerpt is from an appeal by the International Committee for Women of the Kotel:

"In recent months, the Rabbi of the Kotel, Meir Yehuda Getz, hired women security guards who shoved our women while they were attempting to conduct their halakhic prayer service on the women's side of the mehitzah. They were even dragged along the ground and expelled from the Kotel area. Our women's privately hired male security guards could not enter this area. They and the male police did protect our women afterwards as they read the Torah in the Archaeological Garden which overlooks the Kotel plaza.

"On Rosh Chodesh Av, August 2, Rabbi Getz announced that the women will no longer be permitted to approach the Kotel to pray together aloud. Despite these obstacles, the group will con-

What's holding up Moscow-Israel flight

TEL AVIV — As the first Soviet airliner to land at Ben-Gurion Airport brought 46 members of the Russian chess team to compete here for the European title, it developed that what is stalling regular service between Moscow and Tel Aviv is the price. The Soviet administrators want the price

to be \$650 while El Al would set it at \$500 for the three and a half hour flight.

Also the flight out of Tel Aviv would head west at first to Cyprus, thus avoiding Arab air space, and thence back east to Turkey and over the Black Sea.

Peck

Continued from prev. page

of wedded boredom in that department, then you know that the pain of psoriasis is less than the unhappiness of living with a cold fish who walks around with a face like his pound cake has backed up on him.

More frequently, we find people who answer our dream person with fulfillment of parts of our needs. It's possible and frequently happens that we all meet, at various times of our lives those that meet a segment of our needs. I have friends who stay in marriages for what I consider awful reasons. One is sexless but he's a companion and she's a happy with her lifestyle. To a point, between affairs. Another sticks for financial reasons. Another like the prestige that her husband offers. I couldn't do it, but it works for them.

On occasion, even I have

met a man with whom I could stay until the late hours and have those long intimate talks. Sometimes, if you're lucky, you can even meet someone who combines your needs and wants and is even able to make you laugh. Finding the right combination is difficult, at best. And maybe sex isn't all that important the older one gets. Although I, for one, don't believe it for a minute. I've said many times that love is friendship which has caught on fire. But, how nice it would be to go into the sunset with a soulmate who could be your best friend, make you laugh and whose bones you want to jump on when the lights turn low. I don't know if my expectations are too high, but I for one don't want to settle until I get heart, mind and body. Not necessarily in that order.

Hofmann

Continued from page 12
ing down in fury from Sinai if she'd chucked it all and had a good time instead of waiting on us. She let herself be used.

Poor Mama. So much potential and so many hours wasted to keep a meaningless ritual alive. She never even realized that life has passed her by. Thank God I

don't have to be subjected to that. No slave labor for me! I'm a free, independent person, and I'll do whatever I jolly well feel like on the Sabbath!

Hmmm. Maybe Brenda could come over and talk. Or Liz and I could go out for a drink. Or maybe I'll just watch TV.

Director to combat campus A-Semitism

SAN FRANCISCO —

The effort to curb anti-Semitism among students at universities has led the Northern California Hillel Council, the Jewish Community Relations Council of this city and AIPAC, the pro-Israel lobby, to join in naming the Bay Area's first Jewish community campus adviser. She is Lisa Baron Haet, former director of Hillel Council's undergraduate outreach program. Her task is to unify activities of all Jewish agencies concerned with Israel programming and formulate a program for combatting the Palestinian campus groups who are fomenting anti-Israel sentiment.

Miami Beach Jews drop by two thirds

MIAMI BEACH — With the Jewish population having plummeted from 82,000 to 58,000 in only the past seven years, the prediction is that the city will drop to one-third of its previous high Jewish point. The drop is credited not only to the fact that the older residents have died, but to the movement to Broward and Palm Beach counties to the north, fleeing with other whites from the crime and the surge of Hispanic immigration.

Krupnick

Continued from page 11

together for the growth and development of Israel's economy in preparation for a major role in the 1992 European Common Market." Samson Krupnick may be reached at 22 Pinsky, Jerusalem 92228, Israel

Silver

Continued from page 10

umes, the details of which will also be transferred to computers for ready availability. On a visit to Israel last summer, the Forward's Rabbi Aaron ben Zion Shurin attended the launching of the 17th volume of this

huge undertaking. Shurin records that six of the first volumes dealt with the problems of the agunah, the wife whose husband has disappeared and who is halachically estopped from remarriage (unless a legal loophole can be found).

Zimmerman

Continued from prev. page
the authority to decide whether or not women can pray in groups with a Torah.

To fight this gross inequity in my otherwise beloved religion, I am sending a check made out to the Flatbush Women's Davening Group

with a note earmarking the check for the Women of the Kotel. If you can, join me in this act of solidarity. Checks are to be sent to the Women of the Kotel, c/o Dr. Susan Aranoff, 498 East 18th Street, Brooklyn, NY 11226.

Social calendar

Continued from page 12

Dr. Kabokow is an internationally prominent oncologist associated for the past 30 years with the Beth Israel Medical Center, New York City, all of their six children, now adults, are Ramaz Day School alumni. Three have made aliyah, two of whom are married with children and the third, single.

Dr. Kabokow is a Visiting Professor at Tel Hashomer Hospital where he instructs in cancer treatment. Both he and wife, Ciel, are active there in an organization that aids in the resettlement of Soviet emigres.

Florence Zornberg was dinner chairman. Cantor Nancy Ginsberg of the Main Line Reform Temple, Philadelphia, entertained with Broadway show tunes. Nancy's parents were present to cheer her on. She was a winner for Hadasah-New York.

Gold

Continued from page 6

Yiddish vocabulary words. Examples are: Yagodnik and variants (derived solely from Slavic); Hurtochnik (derived from Polish, Ukrainian, and Yiddish); and Talisnik, Sametnik, and Futernick (derived solely from Yiddish).

Another advantage of looking at groups of related names is that we can predict the probable or at least possible meaning of problematic ones. It is likely, for example, that the ones I have been unable to explain are occupational names.

A third advantage of our approach is that it allows us to evaluate the reliability of proposed etymologies. For instance, it has been proposed that the Eastern Ashkenazic family name Seleznik / Zeleshnik, borne by a Canadian Jew whose ancestors came from Belorussia, is derived from Selezni, the name of a town there. Yet there is no suffix -k in Yiddish, Belorussian, or Russian, nor do we find a single case of -nik being added to a place name to form a family name (in case anyone might think that -nik was added to Selezni and that the result, "Seleznik," was reduced to Seleznik by a process known in linguistics as hapology, that is, the dropping of one of two similar or identical successive syllables or sounds, as when English interpretative becomes interpretive). Rather, this name is occupational and means "ironmonger" or, less commonly, "blacksmith." Among Jews it is also found in the forms Zalaznik, Zelezniak, and Zalezniak.

If anyone can explain the problematic names ending in -nik or add more names to this group, let's hear from you.

Frazin

Continued from page 6

personnel so often do. I discovered the town of origin of a family branch by locating a 1929 Chicago birth certificate of the immigrant's son. On this certificate, the father, who was an immigrant, gave the clerk information, and he specifically gave the town name as well as Russia. Subsequently, I learned that this town, Nezhin, was a center of Jewish population in the Ukraine.

MYSTERY PERSON

Do you know who's who?

The Mystery Person was editor of a daily paper.

The Mystery Person was chairman of the public relations committee of the United Jewish Appeal.

The Mystery Person was founding chairman of the National Jewish Conference Center.

The Mystery Person is president of a national Jewish organization.

The winner of the Post and Opinion Mystery Person will receive a two-month extension of their subscription. Responses must be made by mail. The first entry received wins.

LETTERS

FREEDOM OF THE PRESS — The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, P. O. Box 449097, Indianapolis, IN 46202. All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.

Neusner says bye to readers of P-O

Dear editor,

This is to inform my readers in the *National Jewish Post and Opinion* that I have accepted the responsibility of writing a regular column in *Moment Magazine*. While from time to time I plan to contribute to many other Jewish magazines and newspapers, I think it best to limit myself to a single medium for my on-going and regular column, and have chosen *Moment Magazine* for that purpose. The *Moment* column will commence in the February, 1990, issue.

I express my thanks to the publisher of this newspaper for the forum he has accorded to me weekly from 1983 through 1989 and to the many readers who have expressed their appreciation for my work here.

Jacob Neusner

Member, The Institute for Advanced Study
Princeton, NJ 08540

Reconstructionists and Arthur Waskow

Dear editor,

There has been a dispute between RRC and Dr. Arthur Waskow, who for seven years had been a part-time teacher and member of its regular faculty. This dispute has now been resolved. This statement is issued by the College as part of the resolution of that dispute.

Dr. Waskow has been a deeply involved and creative member of the College faculty. He has been a successful teacher, and his presence at the College contributed significantly to the thinking of colleagues, students, and alumni.

The College sees itself at the forefront of creative thinking about many issues of Jewish concern, including issues involving Israel. Of the many vital issues on the Jewish agenda, none is more urgently in need of solution than the search for peace in the Middle East. RRC encourages open dialogue throughout the Jewish community on that issue, and welcomes discussion and de-

bate by members of the RRC community about how to satisfy the legitimate needs of Israel, including its need for a just peace.

The Reconstructionist movement has long been proud of its heritage of diversity of views and its commitment to freedom of thought. The College does not determine who or what expressions are inside the wide spectrum of opinion within the Reconstructionist movement. Dr. Waskow's statements on the Middle East are favored by some in the movement and opposed by others. This indicates that as a matter of fact his views are within the broad range of opinions that Reconstructionists hold.

This understanding supercedes prior pronouncements by College officials concerning this matter.

The College and Dr. Waskow have concluded their dispute on mutually acceptable terms. The College wishes Dr. Waskow well as he makes independent arrangements to carry forward his teaching and work for Jewish renewal.
Dr. Arthur Green
President
Church Rd. and Greenwood Ave.,
Wyncote, Pa. 19095

Finland also succored Jews

Dear editor,

In your editorial of Nov. 15 you stated that Denmark was the only country in Europe [allied with or occupied by Germany] that did

not cooperate with Germany in the persecution of Jews. Not so. Finland was another one. Having been wantonly attacked by the Soviet Union, Finland found itself allied with Germany after the German attack on the USSR. ("The enemy of my enemy is my friend.") Despite Finland's complete reliance on Germany for its military supplies, it steadfastly refused repeated demands over its Jews.

One way to express gratitude to Finland is to be on the lookout for Finnish products — which are usually of excellent quality and offer good value — in furniture, cheese, Finlandia vodka etc.

Werner Glass
913 Boulevard
Westfield, NJ 07090

Zeitlin material is being sought

Dear editor,

In connection with my research into the career and works of Leo Zeitlin (1884-1930), the violist and St. Petersburg composer, I would very much like to hear from members of his family or anyone who knew him. I am also looking for copies of Zeitlin's compositions (either printed or in manuscript) and information about a concert given in his memory November 1932 Congregation B'nai Jeshurun in New York.

Paula Eisenstein Baker
2053 Dryden
Houston, TX 77030
(713) 522-9488 (collect)

Lip service to A-Semitism is said to be not enough

NEW YORK — With the peroration that "the new leaders of Eastern Europe should keep saying that (anti-Semitism) will not be tolerated," Strobe Talbott in an article in the current issue of *Time Magazine* stated that "in the midst of burgeoning democracy, personal freedom and national independence, some verminous creatures are crawling into the sunlight, the ugliest and

most poisonous (of which) is anti-Semitism." He quoted Lech Walesa as assuring an audience of American Jews that anti-Semitism "will not be tolerated" in the future. Talbott ended the piece with "The new leaders of Eastern Europe should keep saying that, and saying it back home. Above all, they should make sure it turns out to be true."



LIFE came

By Sol Gordon.

Professor Sol Gordon is an authority on love, sex and marriage, and you probably heard him lecture in your community. He founded the Institute for Family Research and Education. He is professor emeritus of Syracuse University. He has appeared on *The Today Show*, the *Phil Donahue Show*, with *Oprah Winfrey*, *60 Minutes* and *Good Morning, America*. He is the author of *Why Love Is Not Enough* and *Why Living Hurts*. He will answer questions from readers and may be addressed at 28 Heritage Ct., Belmont, CA 94002.

Marital myths

Some people would have you believe that marital love and companionship within the strict limits of the pair-bond should satisfy an individual's every emotional, physical, social and intellectual need. Couples who try to live this myth share all the same friends and discard those that don't get along with both partners, abandon long-held interests or hobbies because the spouse does not share them, and generally maintain a "couple front" wherever they go. They signal to all outsiders that each partner is off limits to any activity unless both show enthusiasm for it.

While sharing no interests and spending little time together is an equally harmful extreme, the "couple trap" I've just outlined is not recommended for any relationship. Complete possessiveness in the name of love has two troubling effects. First, it stifles individual expression and creativity. At the same time, it places unrealistic limitations on a couple's range of experience. Shared values are crucial; identical interests are not.

Almost all of us are dependent on other people for our emotional and physical well-being. Within the framework of the more overburdened and overdependent relationships, however, dependency can result in unrealistic expectations and, often, a seemingly endless wellspring of hurt feelings. Partners realize before long that one person simply cannot "mean everything."

Klezmer music to debut on PBS

NEW YORK — Klezmer music which has had a revival in the Jewish community and which has made an impact will get its chance to do the same for the general community when two groups of young klezmer musicians featured in Michael Goldman's documentary, "A Jumpin' Night in the Garden of Eden," is premiered on PBS Wednesday, Dec. 20.

The one-hour film blends interviews with musicians, rehearsal and performance footage, and archival material to document and celebrate the origin and revival of klezmer music. The music which was learned by ear and then passed down from generation to generation was named klezmer from the Hebrew words, *klei zemer*, instruments of song.

Liberation is ok as name, not Jihad

JERUSALEM — The Interior Ministry has backed down on its decision to prevent parents of a Beersheva couple from naming their baby Tahrir, Arabic for "liberation," but still has withheld permission for Beduin parents in the south

who have chosen the name Jihad, holy war, for their child. The Association for Civil Rights in Israel (ACRI) has challenged the Ministry, maintaining that it has jurisdiction only regarding application for a change of name.



HER LIFE AT STAKE — A national campaign has been launched to find suitable marrow transplant for 20-year-old Allison Atlas, a college student who faces death from leukemia unless a donor can be found. A Friends of Allison Committee is searching for the 1 in 15,000 person whose marrow will match that of Allison's. What is required is a blood test and persons willing to take one are asked to contact Life Savers at 1-800-999-8822. Fern Ingber, chairman of the campaign, said that "persons who volunteer may have a chance to save Allison's life now and the next time there is a need in the Jewish community for a marrow transplant we will have a far greater Jewish base in the national registry from which to find a potential donor."

Kahane barges in USC as University bars him

LOS ANGELES — Meir Kahane found himself barred from speaking on the campus of the University of Southern California here, but he barged in anyway accompanied by a bevy of cameras and reporters. The Hillel Foundation took on the role of opposition and had prepared an advertisement for publication in the campus paper, The Trojan, signed by 75 of the faculty, which was finally printed and distributed as a leaflet.

The Kahane backers took

advantage of a university policy that anyone could rent an auditorium on campus and post flyers with approval. Concerned over security, the university withdrew its approval and Kahane took the case to court, which upheld the university's action. It was then that he "invaded" the campus anyway. Students carried signs stating, "Kahane does not speak for Israel" and "No Jewish student or faculty member invited Kahane to speak."

Ten commitments for new converts

NEW YORK — The Ten Commitments required of Jews by choice were outlined by Rabbi Steven Foster, Denver, in his article in Reform Judaism, magazine of the Union of American Hebrew Congregations. The ten are:

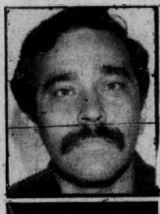
1. lighting shabbat and holidays candles.
2. fasting on Yom Kippur
3. placing a mezuzah on the doorpost of one's house
4. giving tzedakah

5. observing at least partially the dietary laws (for some converts this means keeping kosher home, for others it may mean eating matzah on Passover)

6. affiliating with a synagogue
7. worshipping regularly
8. continuing Jewish study
9. supporting the State of Israel
10. raising children as Jews.

By **SHEL WALLMAN**

It's dog days for the hoop scene. At the 1989 Maccabiah Games, the U.S. lost to Israel 101-92, for its first loss in 16 years. At the con-



clusion of the 1988-89 season, for the first time in five years, we were unable to select an All-American basketball team. The reason — there weren't five Jews starting on a full-time basis in all of Division I — and salvation isn't likely to come from the incoming freshmen or this year's high school senior class.

Next week, we'll check out the college division schools (Divisions II & III). As always, additional players will be brought to your attention as they become known to us.

Division I

THE BACKCOURT

(Fr) **Moses Reiner** — Brooklyn College — 5:11 from Houston, TX. Moses was the #4 scorer at 9.6 points per game last year for San Jacinto Junior College, 36-4, a perennial JUCO power. The Kingsmen's Texas connection brings Moses to central Brooklyn for a shot at Division I hoops.

(Fr) **Lior Arditti** — Boston College — 6:3 from Herzliya, ISR. Lior was captain of Israel's national team and will now test his skills in the Big East.

(Fr) **Mike Jelinsky** — Columbia — 6:1 from Wayne, N.J. Mike was All-State, 2nd-team, while at Wayne Valley H.S., averaging 29.5 ppg with 6.5 assists and is a highly regarded frosh.

(Fr) **Jason Rosenberg** — Dartmouth — 5:11 from Skokie, IL. Jason led the state of Illinois in scoring with a heady 43.3 average, just five points shy of the state single-season scoring record. However, North Shore Country Day is not a hoops hot bed and Jason's skill will be tested in the Ivy League.

(Sr) **Jerry Simon** — Pennsylvania — 6:5 from Los Angeles, CA. A swing man

as a junior, Jerry will now return to his guard position. Jerry was the Quakers' #3 scorer last year with 9.9 ppg, while finishing #2 in steals with 26 and rebounds with 4.7 (tie). However, Penn fans are still looking for the Jerry Simon who was MVP of the Class 3-AAA schools in Los Angeles while at Marshall H.S. where he averaged 38 ppg with 18 caroms and 12 assists.

(Soph) **Jim Kieserman** — Rider — 5:10 from Huntingdon Valley, PA. Jim's play as a part-time frosh starter was erratic, but he hopes to be more effective as the Bronco starting point-guard.

Other reserve backcourt players include: (Soph) **Jeff Bronner** — UCLA — 6:3 from Pacific Palisades, CA.; (Soph) **Mark Weinstein** — Virginia Commonwealth — 5:11 from Philadelphia, PA.; (Sr) **Mitch Kasoff** — Maryland — 6:1 from Pikesville, MD.; (Sr) **Cary Herer** — Massachusetts — 6:2 from Fairfield, Ct.; (Soph) **Jon Joffe** (p) — Niagara — 6:6 from Portage, MI.; (Sr) **Peter Rudman** — Lehigh — 6:2 from Highland Park, IL.; (Fr) **Gary Breslow** — Brown — 6:2 from Dix Hills, N.Y.; (Soph) **Jon Drezner** — Brown — 6:3 from Calabasas, Ca.; and (Sr) **Jon Halpern** — Cornell — 6:1 from Bellmore, N.Y.

The Frontcourt

(Fr) **Nadav Henefeld** — Connecticut — 6:7 from Ramat-Hasharon, ISR. Na-

dav is Israel's most complete young player. He can shoot, rebound and handles the ball like a guard. Nadav scored 26 points in Israel's Maccabiah Games triumph over the U.S. Now he'll be tested in the Big East.

(Soph) **Dave Bernsley** — Manhattan — 6:7 from Monroe, N.Y. A Rhode Island transfer who becomes eligible in January, Dave was a member of the 1989 U.S. Maccabiah team.

(Soph) **Mark Karver** — George Washington — 6:7 from Kensington, Md. A Maryland transfer who becomes eligible in January, Mark was a member of the 1989 U.S. Maccabiah team.

Tomer Shteinhauser, 6:11, who played one year for South Florida, has returned home to Israel where he has signed with a professional team.

Other reserve frontcourt players include: (Jr) **Jeff Novitzky** — San Jose State — 6:8 from Burlingame, CA.; (Soph) **Mark Pomerantz** — Yale — 6:5 from Frontenac, MO.; (Soph) **Michael Milobsky** — Pennsylvania — 6:6 from Potomac, MD. (Tufts transfer); (Fr) **Eric Gottlieb** — Manhattan — 6:10 from Irving TX.; and (Jr) **Simon Lincoln** — Cornell — 6:8 from New York, N.Y.

Did we miss anyone? Write to Shel Wallman at 70 West 95 Street, #27G, New York, NY 10025 or call (212)666-0352

Jaite vs Berger: Argentinian wins

ITAPARICA, Brazil — As can happen frequently nowadays with a number of Jewish contestants for international tennis titles, two Jewish stars — Jay Berger, of Plantation, Fla., and Martin Jaite of Argentina, met in the finals of the

tournament here, with the Argentinian winning. The final score was 6-4, 6-4. Berger was ranked second and Jaite, who used a powerful serve mixed with brilliant passing shots, was ranked 14.

Letters in 4 sports, captain of 2 teams

MINNEAPOLIS — Lettering in four sports, in two of which he was captain is the accomplishment of Dan Lichterman, a junior at St. Louis Park High School. He is captain and goaltender of the soccer team and captain and center for the hockey

team, plays shortstop for the baseball team and is the kicker for the football team.

He comes from an athletic family. His father was an athlete and his older brother is captain of the University of Michigan's rugby team.